

THE SPIRITUAL RECORD.

SEPTEMBER, 1883.

"CONDITIONAL IMMORTALITY."

THE *Rainbow* (a magazine of Christian literature, with special reference to the revealed future of the Church and the world, edited by Wm. Leask, D.D., and published by Elliot Stock) has, in its August number, a notice of the *Spiritual Record*, and also No. II. of an article on "Spiritism: its Phenomena and Nature," by E. W. Forster, M.R.C.S., etc., etc. The notice appears to have been written by the surgical gentleman who has undertaken the dissection of Spiritism, and the magazine, as far as we can judge from one number, is devoted to the doctrine of "Conditional Immortality."

This doctrine does not very much differ from that of our friends, the Secularists. It is the same, up to a certain point, as that taught by Mr. Bradlaugh, Mr. Watts, the redoubtable "Saladin," and the Marquis of Queensberry. They hold, with the surgeon in the *Rainbow*, that "all anatomical and physiological observations and facts, prove unmistakably that the spiritual part of man does *not* live after the failure and decay of his body," while our *Rainbow* surgeon tells us that

"All clinical experience, and all psychologic medicine, assure us that the faculties of man are entirely dependent upon a sound and healthy state of the brain and nervous system"; that "man knows nothing but what he receives through his bodily organs—he has no innate ideas, as he certainly would have if he possessed a separate thinking entity, such as the soul is said to be; all the affections of his mind are necessarily identified with his bodily organs. In short, a man without a body is nobody. And it is a gratuitous assumption, wholly unsupported by any facts derived from ancient and modern philosophy, or research, that man continues to live after his death."

Here is the purely Secularist and materialistic doctrine squarely stated in a Christian magazine. Mr. Bradlaugh, M.P., or Dr. Aveling, could not have put it better. Of course, if man has no existence apart from his body, there is an end to all the pretensions of Spiritualism, and, according to our view, a denial of all its facts. The difference between the *National Reformer*, or *Secular Review*, and the *Rainbow* is that the latter proves its doctrines from the Bible.

"The Old and New Testaments," says the *Rainbow*, "invariably treat man as a concrete personality—body, atomic and decaying; soul, the concrete breathing personality; and spirit, always identified with the atmosphere. Thus there is no hope of a future life, except through a personal and literal resurrection. 'Christ the First-fruits; AFTERWARDS THEY THAT ARE CHRIST'S AT HIS COMING.'"

The apparent exception, in the case of the penitent thief on the cross, may be got over; and the same with the common notion as to Abraham's bosom, and similar cases. The good are resurrected. They live only when their bodies are raised to life. This is conditional immortality. For the rest, as they have ceased to be, so they remain. There is nothing of them but their scattered elements and atoms.

For all this, "*the facts of Spiritualism are granted.*" But they are "the works of the Evil One and his demons," who seem to have a way of getting on without physical bodies and brains, which really needs some explanation.

The article on "Spiritism," of course, is but an amplification of the same doctrine with scriptural proofs.

"'One thing befalleth them [men and beasts]—as the one dieth so dieth the other; yea, they have all one spirit.' As a fact, the biblical record knows nothing of the immortal spirit; it knows no more than that the spirit is a life-agency bestowed through a law of God. The immortal spirit is the offspring of mythology (see Max Müller); gradually it was thought of as an entity, and something independent of the body."

Milton is quoted to the same effect, who held that "the human soul is not created daily by the immediate act of God, but propagated from father to son in the natural order." And the admitted "manifestations of Spiritism" are not, the writer holds, "due to the intervention of angels," who are "beings of a higher order than man, on the principle of the survival of the fittest of a former race." They are an older race, and therefore a higher.

"If, then, the manifestations of Spiritism are not due to imposture"—which, we infer, the writer has proved to his own satisfaction in a previous number—"nor to the reappearance of the souls or spirits of the departed,"—which he has shown to be physiologically impossible, as well as contrary to scripture—"nor to the ministry of holy angels, to what must we attribute the phenomena of Spiritism?"

To get a proper answer to this question, the surgeon goes into a quite needless dissection. He has eliminated human spirits and angels. What has he left but demons? There was no need of showing that Spiritualists have been immoral, or held immoral doctrines. We do not know of any religious denomination that is free from such accusations. Scandalous things are related of Catholics and Protestants, Baptists and Quakers. It is not necessary to quote Dr. Hatch on the morals of certain Spiritualists, written probably in a fit of jealousy, or Dr. Nichols on the effects of Spiritualism on sectarian Christianity; and it is not quite accurate to say that—

"In America there are good laws, but it is very difficult to enforce them, on account of the something more than apathy of public opinion. Whilst thus in America Spiritism has manifested its worst features in irreligion and immorality, in this country, the controls being as wise as serpents, have not dared to develop tenets which might quickly shock the old-established prejudices of English custom."

As a matter of fact there are horrors of immorality existing in England which are utterly unknown in America.

Having shown that Spiritism is immoral, our surgeon next probes its politics, which he finds equally unsatisfactory and diabolical.

"It would seem," he says, "that the energising power, whatever it may be, has for some years been endeavouring to control the governments of the world through the mediums. Success has wonderfully attended their efforts. Many prominent American spiritists are in the Government and army. Napoleon III. was a spiritist; other crowned heads are said to have consulted the spirits. Some of the Fenian leaders are said to be spiritists. I quote from an American paper, the *Spiritual Age*:—"The design is, through this increase of knowledge and spiritual education, to crush, destroy, and break in pieces, all the existing forms of government on the face of the whole earth . . . and, in place of them, build up one common form of government in all the earth, having one common head. . . . In this form of govern-

ment, which will be a Theocratic Democracy, every man will be his own ruler, and his natural demands his highest law.' In the *Spiritual Telegraph* of June 20, 1857, we have an account of a convention held in the city of New York. The report says that 'their object is to overturn the inharmonies and evils of the present condition, and, in their place, to establish a new social order on the earth.'

"The new social order is more fully set forth in the *Telegraph* of June 13, 1857. The writer says:—'The great purpose of the spiritual world, then, is of a much broader nature, and more thoroughly practical. . . . It aims, in short, at the establishment of a new social order on the earth, through whose mediatorial harmony alone the divine truth and its good can descend only upon and into a waiting and responsive race.'

"Many more examples and quotations might be given from recent American and English literature to prove how anarchical are the doctrines propagated in social and political ethics. It is quite evident that the spiritist leaders in this country and abroad are deeply imbued with radical and communistic ideas."

This is very sad, no doubt—but the facts of the case are not exhausted. Napoleon III. was, doubtless, to some extent, a Socialist, and engaged in some very good schemes for improving the condition of the poor, but assuredly he was not a Communist. The late Emperor of Russia was doubtless a Spiritualist—a friend of the medium Home, and god-father to his son, whom he educated and provided for, but certainly he was not a red Republican or a Nihilist. Those to whom he owed his death, and, according to the *Rainbow*, his present annihilation, were not Spiritualists, but are as materialistic as the *Rainbow* writers, and with no hope of even conditional immortality.

Spiritualism, as we happen to know, has been very well received by members of the Imperial Family of Austria, and is not unknown to some of the highest personages in England, while several members of Parliament in both Houses are well known Spiritualists. The other day a very reverend and very distinguished Canon of the Church, son and brother of two bishops, read a paper on Spiritualism, opening a highly interesting discussion in a Church Congress. The millions of American Spiritualists belong to both political parties, and to all religious denominations—excepting, of course, if such there be, the believers in "conditional immortality."

Being bad in morals and in politics, and contrary to Scripture—as if the Bible were not full of spiritual manifestations—Mr. Forster, M.R.C.S., comes to the following conclusion:—

"I affirm the system to be a revival of 'Necromancy,' of that Demonology which the Old Testament Scriptures so emphatically denounce. Although we read of diviners, enchanter, wizards, witches, and necromancers, they are only mentioned by way of narrative, or for the purpose of condemnation (Deut. xviii. 9-14, and references).

"The people of God were to be perfect before Him, and were not suffered thus to mock Him. If such possessed supernatural inspiration, it must, according to the Biblical doctrine, have been through him that 'worketh in the children of disobedience.' The miracles ascribed to Satan are termed 'lying wonders.' He is himself 'the father of lies,' or 'a liar.' And sorcerers are, in the Book of Revelation, comprised in the same category with 'what-ever loveth and maketh a lie.'

"The modern demonology of spiritism cannot, according to the Biblical doctrine, be a communion between departed and living human intelligences; *because the human personality of the former no longer exists*, and the period of the spiritual has not yet arrived (1 Cor. xv.). Yet without the Christian doctrine of a resurrection from the dead, we should be left in no better position than the ancient heathen. For whilst the doctrine of redemption is the foundation of our hopes as sinners, the doctrine of the resurrection (not of the same atomic body as that which was buried, but of a *σῶμα πνευματικόν*, or spiritual body, in which our individuality, or personal identity, will be restored) is the *only actual and substantial foundation of our hope of a personal individual immortality.*"

We have taken the liberty to put a few words in italics. As to the possible objection that the fallen angels are said to be "reserved in everlasting chains in darkness," that is no difficulty. Did a religious theorist ever find a difficulty he could not easily get over? Our critic thinks "there is every reason to believe that Satan and his angels are distinct from the 'angels that kept not their first estate.' Pindar speaks of 'pious spirits inhabiting the sky.' We are thus justified in believing that Satan and his host rule in the firmament."

And our critic knows how it is done. Here is the lucid explanation:—

"By what power do the demons perform the well-known manifestations of spiritism?

"Its philosophy is connected with a darkened room. When Mrs. Cora Hatch was lecturing in Boston, in a trance state, she was asked 'to explain why it is necessary that the room should be darkened when wonderful phenomena are performed' in the presence of certain mediums? The demon returned an answer as follows:—'The action of light agitates, dissipates, or in some

way so disturbs the fluid, gas, or magnetism, which is employed by spirits in acting upon grosser matter, that they are unable to control or employ it.' (*The Spiritualist*, August, 1857).

"It would seem, then, that the demons employ the same agency as the ordinary mesmeriser does when he controls his subject. 'The mistake of the spiritists consists in supposing that the "familiar spirits" are human instead of being demons, as the Bible shows.'

"From numerous demonstrable cases we conclude that the control acts by animal magnetism sometimes through the sensitive brain, or nervous system, sometimes, as in writing, only influencing the nerve ganglion of the arm, at other times the entire physical body. All the manifestations harmonise with the idea that the demon-controls mesmerise their mediums or sensitives just as a mesmeriser does. But demons having greater power than men, can, of course, control their sensitives commensurately.

"The 'mesmeric' force, which possibly may be identified with the 'nervous' force, is probably that agency by which every animal transmits (unconsciously) impressions received by the peripheries of sensory nerves to the central ganglia, or nerve nuclei, and then transmits from the sensorium acts of volition to the muscles, etc.

"The operator, be he man or demon, is, by the power of his volition, able to propel the influence beyond the surface of his own body, so as to force it into contact and combination with the like agency in or around another body. For it is not incredible that one mind may receive impressions from another mind, as well as from external objects, through the system of sensory nerves. But, then, there must be an organic framework on which to act; for without our bodily organs we are dead to surrounding influences, for without an optic centre we cannot see, without an olfactory centre we cannot smell, we cannot have thought, memory, nor intellectual power without a healthy and normal condition of the brain substance; any degradation of this, there is also (as proved by clinical and experimental knowledge) more or less degradation of every faculty that is dependent upon those centres. It is evident that the spirits are possessed of some kind of material corporeity, and the history of 'materialised' forms proves that the communications are altogether made through material agencies: magnetism, the mesmeric force, and nervous force are all material phenomena."

The way to resist these evil influences, and compel the spirits to tell the truth is, to use some form of exorcism.

In conclusion, our surgeon quotes from a work by Mr. B. Wale:

"The process by which the spirits are consulted by these modern necromancers, and by which they give their replies, is

identical with the process named by Tertullian as being used in his day by the necromancers amongst the heathen to bring discredit upon Christianity. He says:—"But consider with yourselves, do not your magicians perform many amazing feats? call ghosts and departed souls from the shades below, and by their infernal charms represent an infinite number of illusions? And how do they perform all this, but by the assistance of evil angels and demons, by which they are able to make stools and tables prophesy?"

"Is the closing in of this dispensation, like its opening, to be characterised by demoniacal agency and phenomena? It would appear so, alike from Scripture and from fact.

"The first half of the present century was characterised by a marvellous development of the physical sciences, and the result has been the diffusion of a wide-spread materialism. The more closely men became acquainted with the works of the Creator the more sedulously they strove to banish Him from His own universe. The century is closing in under the malign influence of a gigantic system of demonology or spiritualism. And it is a remarkable fact that large numbers of those who are the most prominent among the writers and advocates of spiritualism were originally materialists and rejectors of revelation. Having in the pride of intellect rejected God, God has given them over to a strong delusion that they should believe a lie."

To this we have only to ask—If science leads to materialism and atheism, why is Satan discontented? Why can't he, from his point of view, *let well alone*?

Why should "Satan cast out Satan?" When men believe neither in a God nor a devil—neither in angel nor spirit—why should Satan take the trouble to get up a lot of spiritual manifestations to convince men of the reality of a continued existence beyond the grave? What is the diabolical *cui bono* of spirit manifestations? What *interest* has Satan in making materialists believe in a life beyond the grave?

It won't do, Mr. Forster. Thanks for your testimony as to the facts, but you must excuse us from accepting your philosophy. When those who have been nearest and dearest to us of any we have known in this world come to us, and assure us that they still live, and are happy in the life beyond the tomb, we think it more natural to accept their testimony than to believe that Satan is at work upsetting his kingdom.

A SÉANCE WITH MR. BASTIAN.

FOR the first time in several months Mr. H. Bastian was induced to give a *séance* at the residence of Dr. Nichols, on the evening of the Fourth of July—possibly to celebrate the great American anniversary. The more probable reason was the presence of Judge Allen, a gentleman connected with the Indian Government, on a visit to England, and glad of the opportunity of seeing phenomena similar to what he had seen in the presence of Mr. W. Eglinton, in India. The other persons present were a lady, who formerly spent some years in India, and Dr. and Mrs. Nichols.

The *séance* room was lighted by a shaded lamp. The medium lay upon a sofa, behind a curtain. In a few moments the voice of "Johnny" greeted us, and we heard his vigorous winding-up of a large musical box. At his invitation Judge Allen went behind the curtain, and saw the medium lying upon the sofa. He had just time to return to his seat when a female figure, clothed from head to foot in white drapery, stepped from behind the curtain. She had scarcely disappeared when a male figure in evening dress came. Then another female figure in white, recognised by Mrs. Nichols as her daughter in the spirit-world, wearing her long auburn hair over her breast, that she might be more easily recognised. At her second appearance before the curtain, she went eagerly to her mother, and took from her hand a little bouquet of flowers, which she kissed, and a moment after showed them on her bosom, as if they had been pinned there. At the end of the *séance*, this bouquet was found lying on the musical box.

Then came one of those manifestations which we have never seen more perfect, or more wonderful, than with Mr. Bastian, and which, as tests in their very nature, are completely satisfactory—being beyond all suspicion and all possibility of fraud or delusion of any kind.

This is what happened. A man, dressed in long white robes, with a white turban on his head, and a long thick beard, drew aside the curtain, and stood before us. As he so stood, his figure, at first about six feet high, gradually elongated to gigantic dimensions. Then it began to shrink, becoming smaller, until it was like a boy, a little child, a babe, a tiny mass of white drapery, a little white cloud upon the carpet, which then seemed to vanish through it.

For a few seconds there was nothing but the carpet; then a little white cloud; then the baby form, which gradually expanded until the tall, fully-formed bearded man again stood before us at his full height, and then went behind the curtain.

Under the circumstances, in a private room of a private house, with every article open to inspection, with no instruments or machinery, or possibility of assistance, nothing could be more satisfactory—nothing more convincing as to the genuineness of spirit manifestations than this gradual dissolution and re-formation of a materialised spirit-form before the watchful eyes of four competent spectators.

The mediumship of Mr. Bastian is remarkable for the number and variety of materialisations, sometimes presented during a single *séance*, and for these gradual dissolutions and re-formation. The writer has counted as many as seventeen materialised spirit-forms, varying widely in size, figure, and costume, from a babe in arms, to gigantic forms. He has seen a spirit, fully recognised and well known to him, who came near and spoke to him in a voice perfectly recognised, sat in a chair, carried the chair across the room, sat in it again, and then retired from sight.

What is perhaps almost as remarkable is, that Mr. Bastian has such an aversion to sitting as a medium for manifestations that it is with great difficulty, and at long intervals, that he can be induced to give a *séance*. The influence of personal friendship induced him some time since to visit Austria, where he gave a series of *séances*, with remarkable manifestations, to some of the highest personages of the empire, but he has since declined an invitation to Russia, and consents to display these rare gifts here in England only upon the rarest occasions, and with evident reluctance.

The reason for what seems to us so strange a reticence is probably this: A medium is a sensitive, and feels and suffers from even the unexpressed suspicion of those about him. He instinctively shrinks from such suffering, and habitually avoids the occasions which may bring it. Sometimes the presence of a strong willed unbeliever—or one who has made up his mind that all manifestations must be fraudulent—will prevent any action by spirits, paralysing them or destroying the needful conditions. We have known such cases of suspension or failure, when the departure of such a person from the room has instantly been followed by perfectly jubilant manifestations, rollicking rappings, and

ecstatic movements of the table, followed by an explanation of the causes of the previous failure. It is not that spirits or mediums dislike investigation—the most careful, rigorous, and scientific. They desire, suggest, and do everything they can to promote it. The greatest successes of Spiritualism have been achieved under the most stringent test conditions, as in the experiments of Professors Hare and Mapes in America, of Professor Crookes, F.R.S., and the late Professor Zöllner of Leipzig. For a candid man of science, ready for any fact that he can examine and test, the spirits do their utmost. Why should they trouble themselves for people whom no fact, and no number of facts, will convince?

The greatest bigots of our time are *the bigots of unbelief*.

POSTSCRIPT.—On the night after the above described *séance*, Mr. Bastian was induced with great reluctance to give another to some friends, including an American lady now on a visit to England, who is herself a clairvoyant and trance medium; a sister of Mr. Bastian; and a gentleman from Paraguay.

Let me here observe, first, that in these *séances*, and in most that I have described, there has been no question of money, and no interested motive on the part of the medium. Secondly, that among those most eager to attend *séances* and witness phenomena are mediums, who are delighted at the opportunity of observing the phenomena they are supposed to fraudulently produce.

At this second *séance* the nature of the manifestations was curiously modified and strengthened by the presence of the other medium, the two elements harmoniously mingling, and “working together for good.” While some of the manifestations were similar to those on the previous evening—the production of materialised forms, and their gradual contraction and dissolution, and as gradual reproduction and expansion before the eyes of the spectator—there came also a materialised spirit, well known to the American lady medium, who brought with him a spirit-light which shone upon his features, and who floated in the air as high as the ceiling of the room. All the manifestations, in fact, given with this harmonious combination of mediumistic forces, were most striking and satisfactory, even to the most hard-headed materialist present; and it is my opinion, that when three or five mediums who fit to, or harmonise with each other, like a band of well-trained singers

or musicians, can be brought together, most stupendous manifestations of spirit-power can be given to large circles, and even to audiences of considerable numbers, as was the case with the Brothers Davenport and William Fay, under the direction of Dr. Ferguson, who harmonised them with his own medial power.

This is a matter, it seems to me, worthy of the attention of our Spiritualist societies—to find good mediums who can act together. It may be difficult, as it is to manage an opera company, or even a church choir, on account of the sensitiveness and possible jealousies of artists, mediums, and gifted people generally—but I believe that it should be attempted, and can be accomplished. Some of the grandest manifestations I shall describe in these pages were accomplished in the presence or vicinity of three or four harmonised mediums. There were three at least present when the four messages were written on one page of note-paper, as photographed in the preceding number.

T. L. NICHOLS, M.D.

THE Spiritualist Camp Meetings, so lively a feature of American Spiritualism, have this year extended to the great Mississippi Valley. In the *Spiritual Offering*, one is announced in Iowa, in a grove overlooking the Mississippi, where, to provide against possible storms, a hall, 60 feet by 80 feet, has been erected; a large orchestra engaged for daily concerts; dancing-parties twice a week; tents, boarding-houses, and hotels; speakers and mediums in great plenty—but no intoxicating liquors, which, by the laws of the State of Iowa, are strictly forbidden in the following statute:—

“SECTION 4024. If any person within one mile from the place where any religious society is collected together for religious worship in any field or woodland, expose to sale or gift any spirituous or other liquors, or any article of merchandise, or any provisions or other article of traffic, he shall be punished by imprisonment in the county jail not more than thirty days, or by fine, not exceeding one hundred dollars.”

Of course that will not hinder anyone who wants liquors from making his own provision; but it stops the traffic. Gambling is also prohibited, though provision is made for games of simple recreation.

DIFFERENT FORMS OF MANIFESTATION.

SINCE 1856 I have observed carefully the ordinary forms of Spirit manifestation, such as rapping and tipping, by which letters of the alphabet are indicated and messages spelled out, communications by the planchette, writing automatically or by the influenced hand, direct Spirit-writing, audible Spirit-voices, and by the medium in trance. I have found all these forms equally true and equally valuable. To say that one form is better or more worthful than another when all are true is not wise. One form may be more valuable *to us* than another. We may be partial to the form of manifestation by which we were convinced of the truth of Immortality and Spirit intercourse, or we may think one form less or more liable to be simulated than another. Imposition excluded, all modes shown to be true methods of Spirit communion are good, and no comparison is admissible from individual preference.

I was convinced of the fact of Spiritualism by a communication through the raps made by tipping a table, and my conviction was confirmed by automatic writing and my own clairvoyance. First having heard of automatic writing, I put my hand on a table with pencil and paper. My hand wrote what proved to be of much importance. I then went at once to a place where I heard there was a medium. A *séance* was in progress in the day time, and in full light. I sat with others at a table. A message was rapped out by calling over the letters of the alphabet, when one side of the table rose and knocked with its legs upon the floor. The name of a dead friend was written by the medium's hand as being the communicating spirit. This writing was of such a nature as to bring instant conviction. From being a Materialist with no belief in individual existence after death, I became a Spiritualist in five minutes. I was blessed beyond the power of expression. My dearest friend, lost to me by death, was proved to be living and able to speak to me, and to tell me generally of his condition. I had long been clairvoyant, but thought myself hallucinated. I now saw with clearness, and had facts given which proved beyond doubt that I saw spirits and received veritable communications.

One I dearly loved had spoken to me in her last illness of the joy she hoped for in seeing the poet Shelley. After her departure

I went to a rapping medium. The names of my dear one and that of another spirit who came with her were rapped out. They were the full names and peculiar, and could not have been known to the medium. And the spirit rapped that she had seen Shelley.

On one occasion I called on a medium in London, and my *séance* was interrupted by the visit of a stranger, to whom I gave place. I saw the gentleman, and after his *séance*, which occurred in a back room while I waited, the medium said,—

"I have had a visit from Charles Dickens!"

I said, "No. I know Charles Dickens well. That gentleman is not Mr. Dickens."

"But he gave his name as Charles Dickens," said the medium, "and he got a message from Thackeray."

I said, "Let us sit at the table and see what the spirits say."

I asked, "Who was that gentleman?"

The raps replied, "Tom Taylor."

I said, "Then I can easily test the matter."

In the Strand, near Cecil Street, where the *séance* was held, were a quantity of photographs. I went at once and found the photo. of the visitor, which was that of Tom Taylor.

I was sitting with a medium directly after the loss of the steamer Arctic from New York by collision, when nearly all on board perished. The wife of an officer of this ship came to consult the medium. She had much confidence that her husband had escaped in a boat. Of course, she was unknown to the medium. Almost as soon as she sat at the table, the name of her husband was given by the raps, and the words, "*I perished in the wreck of the Arctic.*"

The lady rushed shrieking from the room. After a time her brother who was with her induced her to return. A message in automatic writing told the whole story, and directed her as to property and the care of their children. No raps were needed to confirm the wise advice thus given, but affirmative raps accompanied the reading.

I have also had the names of spirit friends given by a medium in trance, and facts that confirmed themselves. I have myself seen acts done and crimes committed at a distance that were proved and confessed, and needed no confirmation. A voice has uttered facts to me of a remarkable and complex character, all proved afterwards to be true.

All forms of manifestation have their value. We may not be

able to hinder ourselves from valuing one kind above another, but we should not undervalue any. For myself, having been convinced by the raps, I have always valued highly this form of manifestation, which has been beautifully termed "The Alphabet of Immortality." Still the method is slow and difficult. After thirty-nine years' experience of different modes of manifestation, I have come to regard trance as having the broadest use. Trance, when the medium is conscious of all that occurs, when he or she is able to see, hear, and converse with spirits, is to me the highest, because most useful, method of manifestation. Trance, when the medium has no consciousness, may have much use, but it has also inconvenience and danger. I have known conscious and unconscious trance, in which facts of greatest importance were communicated, and truths of supremest worth were uttered in eloquence that I have never known surpassed.

In all forms of communication the spirits must use mortals and their emanations as media. A medium is as much needed for the direct voice, for direct writing, for what seems quite independent of us, as for raps, or trance, or automatic writing. We furnish body for our spirit friends. If we furnish bad or disorderly conditions we pay the penalty. A spirit of a low order is subject to the same law as the highest; and though we may believe he could manifest in an orderly way through disorderly conditions, we know, as a matter of fact, this is not the law, or usual method. The power of the Almighty is seen equally in the evil and the good. We know the ordinary limitations, and we are now learning extraordinary ones. We have learned to subordinate the possible to the actual. We see the law of gravitation successfully defied. We see solids pass through solids. We see that we are members one of another, for our departed friends use the materials and forces of our bodies to return to us, and to tell us what we are able to receive. They will tell us more, we may be sure, as we are able and willing to hear and learn of them. Fixed ideas in our minds bar their way, and pride that says "we know," and "our way is best," and "we have knowledge or privilege above all others,"—these dispositions are fatal to improvement.

For years the reformed practice of the healing art has been taunted with "Are you wiser than all the scientific men who have studied, and have had the advantage of ages of experience?" Scientific men have not found out spiritual manifestation. To them it has no law. Yesterday this same method of obstruction

was used to me by a distinguished Spiritualist: "If reincarnation is true, why do not M. A. Oxon's spirits, who are so true and wise, teach it? A spirit of common intelligence must know whether it is true or not." I beg humbly to answer, It is not what God knows, or what the spirits know, but what we can be told—what we are prepared to receive. Have we in ourselves the mordant that will give the hue we want when the colouring matter is present? God cannot tell us the secrets of his kingdom till we are prepared to know them. St. Paul heard things that it was "not lawful to utter"; not in the sense of being arbitrarily forbidden, but because there was no law or mode of receptivity.

For thirty-three years I have studied the facts of Spiritualism. If I had been a better student, with fewer prejudices, fewer fixed ideas, I might have known more now. One thing I do know which is to me terribly certain, and that is, that we know but little, and that we have not the true spirit of philosophic learners. We so-called Spiritualists parade our impossibles, as do the so-called Scientists. What we or our revered teachers and leaders do not yet know, we consider as certainly non-existent. A quarter of a century ago the leading Spiritualists of New York scouted the idea that I had conversed with living persons hundreds of miles away by the raps—that I had seen them clairvoyantly was hard enough to believe,—and now that they come in material form as easily as those who have passed out of their material bodies, I know not what these disputants would say if they retain their old prejudiced notions.

It is certainly a becoming attitude of mind for persons who have enlarged the realm of belief and knowledge as much as we have to be humble and patient inquirers, and to have no idea that "wisdom will die with us."

MARY S. G. NICHOLS.

SPIRITUALISM brings forth the spirit of truth from the grave in which man has buried it, and would tell to the listening souls of men that it lives still; the simple yet grand truth of man's progressive destiny, and of God's increasing care, of the spirits' unslumbering watch over incarnated souls. Our mission is the continuation of that old teaching which man has so strangely altered—its source identical, its course parallel, its end the same.
—*Spirit-Teachings through M.A. (Oxon.)*

TESTIMONY OF THE EARLS OF DUNRAVEN.

PART SECOND.

I OUGHT, perhaps, to have explained at the beginning of this record that I am violating no confidence in making this use of a book printed for private circulation. The late Earl of Dunraven gave me permission to send an abstract, of which he saw the manuscript, to the *New York Times*, and I therefore assume that the purpose of this record, written at his request by Viscount Adare, the present Earl, is in no manner transgressed by its present use.

The first question, of course, is this. *Is* the actual Earl of Dunraven a good witness? For those who do not personally know him, the best way to decide that point is to read his books—"The Great Divide," for example, and all he has written of his explorations in North America. Read his speeches in the House of Lords and his public addresses on various occasions. No one who does this can think for a moment that Lord Dunraven is a fanatic or a fool. Every one must agree, allowing for party differences, that he has the qualities of a clear-headed and truly liberal statesman—not those of a man in the least likely to be deceived, or to wish to deceive others. In simple matters of fact, we want only two qualities in a witness—honesty and intelligence. Lord Dunraven assuredly has these two qualities.

Take this account of his first recorded *séance* with D. D. Home at Malvern in November 1867, and mark the clear and careful statement of all the facts, and the wonderful phenomena exhibited. Lord Dunraven says:—

"Yesterday Mr. Earl, a total disbeliever in Spiritualism, Home and I, went to spend the evening with Mrs. Thayer, an American lady, a friend of Dr. Gully's. We were shown into the back parlour, a small room, the furniture consisting of a heavy round mahogany table, without any cover, with one leg in the centre, and of a piano and several ordinary chairs. The room was lighted by a fire, a large lamp standing on the piano, and two wax candles on the table.

"After Mrs. Thayer came in we sat and talked for a few minutes by the fireside, until at Home's suggestion we sat round the table, which was in the middle of the room. Home was on my left, Mrs. Thayer opposite me, and Earl on my right. The room was perfectly light. After talking on ordinary subjects for perhaps ten minutes, raps were heard by us all in various parts of the room, on

the table, and on the floor and walls. Home requested the raps to be made in various places and it was done. He asked that they would rap under my feet, and I not only heard the noise, but distinctly felt the jar while the raps were taking place. I repeatedly looked under the table, as did also Mr. Earl, to satisfy ourselves that, however they were done, it was not by any movement on Home's part. It was quite impossible that Home could have made them, for while they were distinctly audible, I looked under the table and could have detected even the slightest movement of his legs or feet; Mr. Earl watched his hands and arms. Similar raps were occasionally heard during the whole *séance*. At the commencement of the *séance* we all felt cold currents of air passing over our hands. The table began to vibrate with the greatest rapidity, and then was moved about and tilted up in various directions. Mrs. Thayer had previously to this placed a pencil and writing paper on the table. The table was repeatedly tilted up at an angle I should say greater than 45° . The surface was smooth polished mahogany, yet the candles, paper and pencil did not move. Home asked that the candles might slip (as they naturally would) and they did slide down the table until near the edge, when, at his request, they remained stationary. While the table was tilted up very high, Home said to Earl, 'Take a candle and look under the table.' He took one of the candles on the table, and in lifting it said, 'Good gracious, how heavy it is!' I afterwards tried the same thing, and found that when the table was tilted up there was a difficulty in removing the candle from the surface that made it appear very heavy. The table was moved up against my chest, and as I pushed back my chair, it followed me up until the back of my chair was against the window, and I could go no further; the table was then pushed close up against me. I now felt cold currents of air passing across my face and hands, and a chair that was standing against the wall, at a distance of perhaps five yards, came suddenly and quickly out from the wall, and placed itself beside me at the table. The effect was startling. There was a lady's cloak on it, which was pulled off under the table. Mrs. Thayer said she could see a shadowy form standing between Home and me. I saw nothing; but I was touched lightly on the head, and distinctly as with a sharp tap of the finger on the knee. I do not think it possible that anybody at the table could have touched me. I could see all their hands, and had it been done by a foot I must have perceived the difference of touch, and have seen the motion. Some time previously to this Mrs. Thayer had sent out the servant to ask a friend for an accordion, and it had been placed upon the table. . . .

"After this the accordion was moved about on the table. Home took it, holding it by the lower part, with the keys hanging down over the edge of the table. It is manifestly impossible for a person

so holding an accordion either to touch the keys, to inflate the bellows, or to expel the air from it. Almost immediately the keys were touched in an uncertain manner, and then the accordion began to play. It played something resembling a voluntary on the organ; the melody was perfect, and the expression beautiful. I am sure that if I had heard it so played anywhere, under any circumstances, it would have occurred to me how like the music was to what I had often heard my mother play, when running over a few chords on the piano. While the accordion was being played I looked at it two or three times under the table. Home was on each occasion holding it as I have stated, and the instrument was pulled out horizontally from his hand. I could see the bellows drawn in and out, and the keys move. At one time it was pulled violently under the chair at my side towards me. Home asked me to name some air. I wished to think of one that might help me to identify whoever was playing the accordion, but I could not. Earl asked for 'The Last Rose of Summer.' It was beautifully played; first, the air quite simply, then with chords and variations. During what I have narrated the table was occasionally moved, and raps were now and then heard in different parts of the room. All manifestations ceased when the accordion stopped playing."

This playing on an accordion by some force acting with musical intelligence while Home was holding the bellows end, and no one was visibly touching the keys, was thoroughly tested by Mr. Wm. Crooks, F.R.S., who enclosed the accordion in a wire cage where the keys were seen to move while Home held the instrument suspended from the other end.

At a *séance* at the house of the late Mr. Jencken at Norwood, Lord Adare says:—

"The manifestations began by the usual vibration of the table, the floor, and our chairs; and by the cold currents of air passing round the table over our hands. The table moved, and we followed it until it was in a corner close to the wall. Home had his back to the wall. On his left, at a little distance, was a small square table, with a vase of flowers on it; and on his right was a small round table, on which stood a large vase containing a fern.

"The chief part of the manifestations consisted in the movement of these tables. They were brought close to Home, and then were sometimes raised in the air and inclined towards him; sometimes simply tilted on one leg, so that the flowers touched his face. The flowers were in like manner also, as it were, presented to Mrs. Hennings and Mrs. Scott Russell. Before moving the small round table up to us, it was necessary to clear a space for it, as the table at which we were sitting was close to the

window. Our table moved a little back, and we then saw the window curtains drawn on one side out of the way. This table was repeatedly raised in the air to the height of 4 or 5 inches, Miss D—— R—— placing her hands between it and the floor; and it was also frequently inclined at such an angle that the vase must inevitably have fallen off under ordinary circumstances. The flowers on the square table and the fern on the round table were frequently agitated and moved, but were not broken off or plucked. On placing the ear against the small table, it was found to be full of minute raps, like a current of small electric sparks.

“The phenomena connected with the movement of these two tables occupied some time, during which we talked about various matters and subjects. Miss D—— R—— and Mr. Jencken were talking about Spiritualism, and he got rather excited, and was saying something to the effect that he lost his patience when people said it was all trickery and conjuring, and that instead of that it was a great and real blessing and dispensation vouchsafed to us by God for our comfort. Approving raps occurred at this, and he said, ‘Is it not to show us without doubt that it is so,’ or some words of that sort. Assent was signified to that remark so emphatically that it made me laugh. It seemed so energetic—first, ‘Yes’ was rapped on the floor and walls, then the small tables tilted themselves three times, and then the table we were sitting round tilted itself up towards each corner in turn three times, and lastly, being raised right off the ground, was moved up and down three times in the air, and then came down with an emphatic bang that shook the floor. During this *séance* it was remarkable how the spirits joined, as it were, in our conversation, two or three times signifying approval in the most emphatic way. I noticed a remarkable circumstance in connection with the small round table. When it was inclined at a considerable angle I saw the vase move, but instead of slipping down the slope, it moved up against it.”

Séance 4 occurred at Earl Dunraven's house in London, and was recorded by the late Earl:—

“Mr. Home came to my house, only Miss Gallwey and Adare being present. We sat round a small table in my study. We talked upon indifferent subjects, which Mr. Home says is preferable to silence, or to thinking or wishing too much on the one subject. Soon slight raps were heard, followed by slight vibrations of the table. We all agreed that the noise in the street was very disagreeable, so we adjourned to the dining-room, which Mr. Home had never been in. I took in the table, and, placing it near the fire-place, we sat round it. Raps soon came again, and slight vibrations. Some one remarked that the table was rather creaky, when Mr. Home observed, ‘I have taken a dislike to this

table; let us sit at another. Here, this dining-table will do.' 'What,' I said, 'surely that huge table will not move!' 'Oh, I daresay it will,' he replied. The table was very large, above seven feet long and five feet wide, and very heavy, requiring considerable force to move it at all. Under it is a Turkey carpet; there were also quantities of Adare's things upon it. Mr. Home and I sat opposite each other at the sides, and Adare and Miss Gallwey at the ends. Raps were heard at different parts of the table, and near the fire-place, and on the round tables we had brought in. Presently the table vibrated very strongly—this was a most strange phenomenon, the vibration was so uniform and powerful. The table then moved at *right angles* to Mr. Home. I may remark that there was a green cloth on the table, and when pressure was used, the hand would simply slip on the polished mahogany. The table moved towards Adare about a foot; and it soon moved towards Miss Gallwey, that is, in exactly the opposite direction. She said, 'May I stop it?' 'I don't think you can,' Home replied. 'Yes I can,' she said, as she pressed her hands forcibly against the edge; then suddenly withdrawing them from the table, it made one move, or rather, spring forward, of nearly one foot in length, thus showing the great strength of the pressure which must have been exerted by some mysterious power. We heard sounds from the little table, and I saw it moving by itself. It had advanced more than a foot toward Mr. Home; and it came still nearer afterwards. He sat rather back from the table, with his hands laid lightly on it.

"I expressed a hope that the power would become stronger. These messages were given:—'*We would fain do more if we could; did love give strength, we should be strong indeed.*' And then '*God bless you all!*' The indications for 'God' differed from the others, being three strong vibrations of the table. After this we heard or felt nothing more. As to collusion or contrivances, none such could have taken place; the change of room, and our close observation, rendered this impossible. The idea of our hands being able to move such a table is simply absurd. The table, too, moved at right angles to where Home was sitting. The vibration was very singular; the candles shook, and other things trembled visibly. Once the candles very decidedly diminished in brightness for a short time."

In Lord Adare's account of *Séance* No. 6 at Norwood occurs the first mention of Mr. Home's elongations. Describing a spirit:—

"'He is very strong and tall,' and standing there beside me, Home grew, I should say, at least, six inches. Mr. Jencken, who is a taller man than Home, stood beside him, so there could be no mistake about it. Home's natural height is, I believe, 5 feet 10 inches. I should say he grew to 6 feet 4 inches, or 6 feet 6 inches. I placed my hands on his feet, and felt that they were

fairly level on the ground. He had slippers on, and he said, 'Daniel will show you how it is,' and he unbuttoned his coat. He was elongated from his waist upwards; there was a space of, I suppose, 4 inches between his waistcoat and the waistband of his trousers. He appeared to grow also in breadth and size all over; but there was no way of testing that. He diminished down to his natural size, and said, 'Daniel will grow tall again;' he did so, and said, 'Daniel's feet are on the ground,' he walked about, and stamped his feet. He returned to his natural size, and sitting down, he said, 'Daniel is coming back now, sit down, and do not tell Daniel at once what he has said.' In a few seconds he awoke. After sitting a few minutes, he said, 'What can it mean, I hear a voice saying, "Go into the next room, go into the next room"?' We all went into the drawing-room; it was quite dark. Home sat at the piano, and played a few notes. Mrs. Hennings sat near him; Mrs. Jencken a little way off; Mr. Jencken and I stood near the piano. Soon we observed the light that we had been told we should see. A small luminous ball flitting about, sometimes very brilliant; the chords of the piano were swept, but the keys were not touched. The piano was lifted off the ground about 2 inches, and then, without any effort, I should say 8 inches higher. It was not tilted, but lifted bodily."

Séance No. 10 took place at the residence of Mr. and Mrs. S. C. Hall at Kensington. The chair in which Home was sitting was visibly raised from the floor and turned completely round, while his feet were not touching the floor.

"An arm chair," says Lord Adare, "moved of itself a distance of about a yard up against the back of my chair."

"Home was elongated to the extent of, I should say, 6 inches, four times; he walked about, stamped, and shuffled his feet, to show that he was standing fairly upon them. He went round to Mr. Holt, one of the gentlemen present, and made him place his hand upon his waist that he might feel how he became elongated and contracted. Mr. Holt said that he held his hand flat against Home's side; that the lower edge of his hand was resting on his hip bone; that he felt Home's lower rib pass under his hand, until it was some inches above it; the whole flesh and muscle apparently moving and stretching. On the contraction taking place, he felt the lower rib come down until it pressed against the upper edge of his hand and moved into its proper position. Home said that the young lady had also been elongated, and would be again. She was then standing near the table in a trance, and began swaying herself from side to side; she was palpably elongated to the extent of, perhaps, three inches."

Passing over many curious incidents, to some of which I may refer, I come to *Séance* 39, at Ashley house. Lord Adare, the

Master of Lindsay (Earl of Balcarres), and Home sat round a table and "had a very curious *Séance*." Lord Adare says:—

"The room being nearly dark, Lindsay and Home saw spirit forms. I did not; but I saw, as did also the others, phosphorescent lights about the room; balls of light would move along the floor and touch us, feeling like a material substance and highly electrical. Adah Menken was there, and spoke to us a good deal. She removed her book from the table, turned a leaf down, and brought it back, putting it in my hand, and telling me that she had marked a certain place. Little Dannie Cox's spirit came and moved a small chair from the wall, and placed it near the table. He lifted the chair (no one touching it) up in the air, brought it to me, then carried it over the table to Home who was sitting at the other side. He tried to materialise his voice so that we might hear it. We heard the voice distinctly, and he articulated the words '*Uncle Dan.*' The spirits gave one message in a curious way. Lindsay was anxious to be touched. They said, '*All in good—*,' and then turning the hands of a clock that was not going, so as to make it tick and strike, finished the sentence, '*All in good time.*' The table we were sitting at was twice raised in the air so high that we could see under it without stooping. It was altogether a wonderful *séance*."

Séance 40 is perhaps even more remarkable. Lord Adare says:—

"Last night Lindsay called; he said that he had had strong manifestations that evening when alone, and had been told to go to Ashley Place. About 11 o'clock Home came in. We sat round the table and had a most wonderful *séance*. The room was nearly dark. We had physical manifestations. Home went into a trance; he walked about the room for some time, arranging the light, and talking to himself; he then opened the window, drawing the curtains, so that we could see nothing but his head; and got outside the window. This frightened us, and Lindsay wanted to stop him, but did not. Presently, he came back and told us that we had no faith whatever, or we would not have been alarmed for his safety. He went into the next room, and we saw him pour out from a bottle on the table about half a large wine glass of brandy. He brought the glass back with him; then partially covering himself with the window curtains, but holding the glass with the brandy in it above his head, between us and the window, so that we could see it, he was lifted off the floor about four or five feet. While in the air, we saw a bright light in the glass; presently, he came down and showed us that the glass was empty, by turning it upside down; he also came to us and turned it upside down upon our hands; then going back to the window, he held the glass up, and we heard the liquid drop into it. He began talking about the brandy, and said, '*It is under certain circumstances a demon, and real devil; but if properly used, it is*

most beneficial.' As he said this the light became visible in the glass, and he was again raised in the air. 'But,' he said, 'if improperly used, it becomes so (the light disappeared), 'and drags you down, down, lower and lower;' and as he spoke he sank gradually down till he touched the floor with the glass. He again raised the glass above his head and the liquor was withdrawn. He then told me to come and hold my hand above the glass; I did so, and the liquor fell over and through my fingers into the glass, dropping from the air above me. I sat down and asked him where on earth the liquor went to. 'Oh,' he said, 'the spirit that is making the experiment is obliged to form a material substance to retain the fluid. He might drink it, or hold it in his mouth; in this case he held it in his hand.'

"Adare: 'When you say his hand, do you mean his own hand, or that he created a substance like a hand to hold it; was he obliged to be there to hold it, or could he have been at the other side of the room?'

"Home: 'Of course he must be there; it was his own hand made material for the moment to hold the liquid, as a hand is made material when you touch or feel it.'

"Adare: 'Then that story in Howitt's book of a spirit drinking a glass of beer may be true?'

"Home: 'Oh, yes; certainly it may.'

"Adare: 'But could he swallow and retain it?'

"Home (laughing): 'No, he could not retain it long; he must have held the beer for a time; but it must have been spilled outside. If the doors and windows had been shut, so that he could not carry it out of the room, it must have fallen upon the floor.'

"Adare: 'He could not, then, transport it through a solid substance?'

"Home: 'Oh dear no, certainly no! If, when the liquid in that glass was retained in the air, you had put your hand there, it would have fallen to the ground.'

"He then said, 'I am going to take the strength from the brandy,' and he began making passes over the glass and flipping his fingers, sending a strong smell of spirit through the room. In about five minutes he had made the brandy as weak as very weak brandy and water; it scarcely tasted at all of spirit. Both Lindsay and I tasted it at the moment, and also some time after the *séance* was over. Home then began to walk about and talked, or rather some spirit talked through him; he turned and said to some spirit, 'Well, really I think you had better not, we don't know you, or know anything about you; thank you, yes—that will do quite well.' A chair then moved up to the table between Lindsay and me, and Home said that the spirit who had tried the experiments with the brandy was sitting there; Lindsay could see him, I could not. Home, or rather a spirit talking through him, then began speaking about manifestations to this spirit, but in such

a low tone, I could only now and then catch what he said. This spirit appeared ignorant of how to raise a substance in the air, and the spirit who was talking through Home seemed much amused at what he said. He tried experiments with my chair, but could not succeed, and Home laughed. He then began talking about lifting him (Home) up, and after speaking for some time in a low tone, apparently suggesting different ways, he said, 'Well, then, I will lift him on to the table, and sling him right off into the air.' 'Oh, yes,' said the other,* 'and perhaps break his leg—that will never do.' They then arranged that he was to try by lifting him first on the back of my chair. Accordingly, in about a minute, Home was lifted on the back of my chair. 'Now,' he said, 'take hold of Dan's feet.' I took both his feet in my hands, and away he went up into the air, so high that I was obliged to let go his feet; he was carried along the wall, brushing past the pictures, to the opposite side of the room; he then called me over to him. I took his hand, and felt him alight upon the floor; he sat down upon the sofa and laughed, saying, 'That was very badly done, you knocked Dan against the pictures.' Home got up, opened the door, pulled up the blind, and made the room much lighter; then sitting down, said, 'We will lift Dan up again better presently, and in a clearer light, so that you can see better. Always examine well; never forget to use your reason in these matters.'

Enough for the present. I may remark that I have twice seen a materialised spirit eat and drink. In one case at Malvern, a materialised spirit, in the presence of six persons, ate a good slice of plum cake and drank a glass of muscat wine—in the other in London, a spirit, whose photograph I have, ate half a biscuit, giving me the other half, and drank a glass of port wine. I know these two spirits as well as I know my ordinary acquaintances, and have in a variety of ways thoroughly tested the fact that they are not ordinary human beings living in permanent bodies in this world, but spirits who have the power, under certain conditions, of making themselves visible, audible, and tangible to those about them. These are two of a number of "ghosts I have got acquainted with."

I may say, also, that I have held the hand of one Medium, Mr. Eglinton, when he has been raised into the air. I have not seen the elongation of a Medium, but have seen materialised spirits grow from nothing until they were eight feet high, and then gradually shrink to a little vaporous cloud and disappear.

T. L. NICHOLS.

* Apparently two spirits were at this time speaking alternately, through Mr. Home, so as to let us know the meaning of what they were doing with him, and what the subject of their conversation was.

DIRECT WRITINGS.

(From the Appendix to "HAFED, PRINCE OF PERSIA.")*

THE remarkable book "Hafed," whatever may be thought of its matter, is a miracle in its manner of production. Its almost six hundred octavo pages were written down, word for word, by Mr. Hay Nisbet, of Glasgow, whom we have known for many years as one of the most reliable of printers and men, from the trance dictation of Mr. David Duguid, while its illustrations were either done in darkness, through the medium, or were the direct work of the spirits, like the examples herewith given.

In regard to the literary matter of "Hafed," we have no doubt Mr. Duguid "spake as he was moved." In respect to the direct spirit drawings and writings, there can be no question as to the facts. If anything can be proven by human testimony, *they* are. A man who asks, "can I believe my eyes," may and must, in such cases, accept the confirmatory testimony of disinterested and intelligent witnesses. Mr. Nisbet's account of the conditions under which the direct writings and drawings were produced, and the certificate of witnesses, are as good testimony as can be needed, and ought to satisfy the most critical inquirer. Mr. Nisbet says:—

On the 24th August, 1875, the Persian controlled the Medium, and said he would endeavour to give some of the direct writings he had promised in the course of his narrative. The Medium took a clean sheet of notepaper, and after showing it to the members of the circle, he folded it, and enclosed it in an adhesive envelope. This, with two pencils, he laid on the table. He then took my felt hat, and placed it over the envelope and pencils, putting a number of books round the rim of the hat to keep it flat on the table, and then covered the whole with a woollen tidy. (This was something new to the circle, and we watched the proceedings with great interest—perhaps with too much for its success.) He then took a seat in the corner of the room, while we, at his request, reduced the gas-light, leaving sufficient light to see all that was on the table and things around. We sat for two or three minutes, when we were told to screw up the gas; on doing which, the Medium came forward and looked on the table. The controlling Spirit said it was a failure; they had not power to undo the folds

* *Hafed, Prince of Persia: His Experiences in Earth-Life and Spirit-Life, being Spirit communications received through Mr. David Duguid, the Glasgow Trance Painting Medium; with an Appendix containing communications from the Spirit Artists, Ruisdal & Steen. Illustrated by many fac-simile Drawings and Writings, the Direct Work of the Spirits. Demy 8vo, 592 pp. (By post, 7s.) Glasgow: H. Nisbet & Co.—See Advt.*

of the paper; but they would use the fingers of the Medium to take out the folded sheet from the envelope and lay it flat. The Medium then pulled up his sleeves to about the elbows, and, removing the books and tidy, put his hands below the hat. We heard him burst the envelope; he then withdrew his hands, and, after replacing the books and tidy, retired to his seat. The light was again diminished, but was sufficient for us to witness all around. We sat for two minutes, when the Medium came forward to the table, the light being turned on full. He lifted off the various articles that had served as a "dark cabinet" to the Spirits, and handed the sheet of notepaper to us, which we found to contain a list, occupying two pages, of the names of the Kings of Persia from Cyrus to the advent of Christ. Our Spirit friends, however, were not satisfied with its execution, and said they would try it again when the Medium was in better condition.

The following is a verbatim copy of the writing. It may serve to throw light on what follows:—

The Kings of Persia	From Cyrus	-	-	-	529 B.C
Cambyses)	Cambyses succeeded Cyrus	died of a wound received from his own			[sword
A Magian	-	-	-	assumed sovereignty but is put to death	
Darius Hystaspes	-	-	-	made Kinge	522 B.C
His son Xerxes	-	-	-		485 B.C
				His tyranny caused him to be	
				murdered in the 21st year of his reign	
Artaxerxes	-	-	-	-	reign 41 years
Xerxes the Second	-	-	-	-	do 45 days
Sogdianus					
Ochus or Darius Nothus	-	-	-	-	405 B.C
Artaxerxes or Mnemon son	-	-	-	-	reign 46 years
Ochus	-	-	-	-	poisoned by eunuch
Arses	-	-	-	-	murdered by do
Darius Codomanus	Alexander the Great invaded Persia in this reign	empire			
	had lasted 209 years from Cyrus	it was given to Seleusus Nicator how			
	governed it 62 years	at this time the Parthians revolted			
	only the empire of Persia under a new name.				
Arsaces	-	-	-	-	the first king of the new empire
Arsaces II son					
Priapatius do					
Mithridates					
Priapatius II					
Artabanus					
Pacorus					
Priapatius III	I was Born			M by his	sons
	in reign				
Orodes					

At our next sitting, 31st August, the first portion of the list of "*The Kings of Persia*" (No. 1) was written on a large card (previously numbered and initialled by the members of the circle), under the ordinary conditions, *i.e.*, the Medium bound—hands, arms, and feet—and fastened to his chair; we sat in total darkness for about four minutes while the writing was done. The

remainder of the list (No. 2) was produced under the same conditions at our meeting on 7th September.

The following are photographic fac-similes of the writing on the cards:—

The Kings of Persia

From Cyrus	5.29 BC
Cambyses	{ succeeded Cyrus
A. Magian	{ died of a wound received
Darius Hystaspas	{ from his own sword
His Son Xerxes	{ assassinated Sovereignty put to death
Artaxerxes Longimanus	{ & Moide King 522 BC
Xerxes II	{ 485 BC His tyranny caused him
Darius II	{ to be murdered in the 21 st year of his
Sogdianus	{ reign 41 years
Darius or Darius Nothus	{ do 45 day murdered
Artaxerxes or Mnemon	{ reign 45 years
Ochus	{ poisoned by Cinus
Darius	{ do by do
Darius Codomanus	Persian dominions
	were invaded by Alexander
	the Great in this reign
	from Cyrus to Darius Codomanus
	209 years
Seleucus Nicator	governed 62 years
	for Alexander the Great
	The Parthians or new empire

Parthia or Persian Empire
under a new name

Assues I ----- *Killed in an engagement with*
Assues II ----- *the fourth king of Cappadocia*
Reaspartius -----
Phrahaates -----
Mithredates ----- *reign 36 years*
Phrahaates II -----
Antabanius -----
Pasorus -----
Phrahaates III -----
Orodes -----

Phrahaates III
was put to death by
his sons Mithredates
and Orodes, they could
not agree in the partition
of his dominions and the
former fell a victim
to the ambition of the
latter

I Hafed or Hafiz was
Born in this reign

Es padare anah Reih der Osmane, pak boshed mām
tu bayazed padu bahu tus schwach chwante tu
hewjfaracuteli der ofno niz, der gemin lich mard
imrouz nān kofaf rawe mard mard der gudsar
mard kcaukon ma z jianankshma me miz
farim armān mard mard der ormazdich
mīnēdārmard; līkīn Chalāis Kūmmard ex
eschēriv Anen

(No. 2.)

I have neither learning nor leisure to give to the verification of this list of kings of Persia, and leave the task to those who have both.

At a subsequent sitting, I ascertained that the writing at the foot of No. 2 was the Lord's Prayer, but the Spirit, Jan Steen, would give no further information. "Find out (he said) the language for yourself." This was more easily done than I expected, when I

sought for the Spirit's help. About two months previous, I had bought an old book, which, from its title-page, I thought might be of use to me in my business. It is entitled, "Pantographia, containing Copies of all the Known Alphabets in the World," &c. "By Edmund Fry, letter-founder, Type-Street, London: 1799." I had glanced at a page or two when it came into my hands, but had no leisure to read it. It was laid aside, and forgotten till this card with the "Lord's Prayer," and Steen's refusal to give information, recalled it to my mind. I took up the book, and found that the subject for illustration in many of the languages is the "Lord's Prayer." On turning to the Persian language, I find the Prayer given in three different dialects, and one of these almost word for word with the Prayer on the Card. It is as follows:—

"The literal reading of the Lord's Prayer in the vulgar dialect (Orat. Dom. Amst. p. 9):—Ei padere ma kih der osmoni. Pak basched nám tu. Beyayed padschahi tu. Schwad chwáste tu hemzjunánkih der osmon níz der zemín. Bdéh mára jmrouz nán kefáf rouz mara. Wadargudsar mara konáhan ma zjunankih ma niz migsarim ormán mara. Wodar ozmajisch minedáz mara. Lákin chalás kun mara ez scherir. . . . Amin."—*Pantographia*, p. 222.

At the sittings, at which these direct writings were done, one or more of the following gentlemen sat as members of the circle:—Mr. James Bowman, Photographer, 65 Jamaica Street; Mr. John M'Kay, Artist and Decorator, 160 London Street; Mr. James Walker, Engineer, Garscube Road; and Mr. James Simpson, Pianoforte Warehouse, Sauchiehall Street—all of Glasgow. These gentlemen, in the appendix to "Hafed," certify on 9th November, 1875, as follows:—

"We hereby certify, that we were present at very many of the sittings with the medium, Mr. David Duguid, at which were executed the direct drawings and writings for the illustration of this volume, and many others unpublished at present; that the description given by various witnesses of some of these sittings, and the conditions under which the drawings and writings were executed, which have been quoted by Mr. Nisbet in his introduction and appendix, are quite in harmony with all which we ourselves have frequently observed when privileged to sit with Mr. Duguid; and that we have been witnesses to many of the phenomena briefly recorded under the heading, 'Extra-ordinary Manifestations of Mr. Duguid's Mediumship,' in which the facts are set down without the slightest exaggeration on the part of the compiler."

I have sat with the medium, Mr. David Duguid, for eighteen years, and I reckon that not fewer than 4000 persons have been freely admitted to witness the phenomena through his mediumship; and that within the last twelve years about 900 *direct* card-paintings and drawings, and writings in various languages, have been freely given to visitors from every quarter of the world.

H. NISBET.

THEOSOPHY.

THEOSOPHISM is the doctrine of the Theosophists. Theosophy is the wisdom of God, and the Theosophists are those who have attained, or who are seeking to attain, this wisdom. "To know God is life eternal."

Theosophists are Spiritualists, of course; and they claim to be something more. Theosophism is Spiritualism—with a difference. They believe that men, still in the body, may attain by a course of discipline to the exercise of high spiritual powers. They hold that the Eastern Magi were so gifted, and that certain persons in India, particularly in Thibet, do now, and have for a long period, possessed supernatural gifts, and are able to overcome, or act in defiance of the "well-known laws of nature." The Thibetian Brothers, for example, are able to appear, like spirits, wherever they may wish to be, or to convey letters or other objects to immense distances, and with great rapidity. A gentleman of our acquaintance, well-known to Spiritualists, received letters in this way from persons at a distance, and even when he was on the steamer, returning from Bombay to England. The conveyance of letters from London to Calcutta, and from Calcutta to London—in one case, the marked paper on which a letter was written being brought from Calcutta to London, and taken back within a few hours certainly—probably in a few minutes, has been proved by the most substantial testimony. This was done by spirits well-known to us, and to many of our readers. Theosophists claim that men still in the body may, under certain conditions of culture and development, exercise the same powers—and that they do. The former claim is theoretical, demanding proof. The latter is a matter-of-fact, resting upon experiment and testimony.

The best known European Theosophist is Madame Blavatsky, who is, we believe, a Russian lady, sometime resident in India, but who has visited England and America—the author of "Isis Unveiled." Her friend, Colonel Olcott, an American gentleman who made, some years ago, very thorough investigations of spiritual phenomena, especially in connection with the Eddy Family in Vermont, is also an adept in Theosophy, and has recently created great excitement by the exercise of the gift of healing upon crowds of the lame, halt, and blind, in Ceylon and Calcutta. An

English gentleman residing in India has published two books devoted to Theosophic Mysteries—one entitled, "The Occult World," the other, brought out quite recently by Messrs. Trübner & Co., who deal largely with oriental literature, entitled, "Esoteric Buddhism." Those who wish to know what can be known of "Theosophy," may do well, or perhaps we may say cannot do better, than to read these two volumes.

The recent visit of Mr. Sinnett to England gave us an opportunity of attending a special "open meeting" of the London Branch or Lodge of the Theosophic Society. The President of the London Society is a lady of remarkable gifts and graces, well known by reputation, at least, to most of our readers. Anna Kingsford, M.D., of the University of Paris, was, we believe, the first woman who took the degree of M.D. at that famous University. Being a vegetarian, she made vegetarianism the subject of her medical thesis, which she wrote and defended in French, and which has been published in French and also in English, under the title of "The Perfect Way in Diet." Mrs. Kingsford is the wife of the Rev. Algernon Kingsford, Vicar of Atcham, near Shrewsbury. She has a brother, a physician in Essex. Her uncle, Mr. Edward Maitland, a well-known author, is also an officer of the London Branch of the Theosophic Society.

The open meeting in honour of Mr. Sinnett was held at the Prince's Hall, Piccadilly, lately opened by the Prince of Wales. Most of the more noted Spiritualists of London were invited, and the meeting took the form of a *conversazione*, with refreshments and two addresses—an eloquent address by the Lady President, who is one of the best public speakers we have ever heard on any platform, on the principles of Theosophy, and the address by Mr. Sinnett, the honoured guest, in which, with some difficulty and a large degree of prudent reticence, he endeavoured to give us some idea of the wonderful powers of Theosophic adepts.

This difficulty we were not quite able to understand. If by a course of pure and holy living, and the knowledge so attained of the Divine Nature, men can obtain extraordinary power over the forces of nature—such as practical ubiquity, gifts of healing, control over matter and force, where is the danger that gifts so obtained may be abused? It was the fear of such abuse, as well as the reverence of persons so divinely gifted, that restrained Mr. Sinnett from making those frank explanations so much desired.

With some hesitancy Mr. Sinnett ventured to give us a few facts in his own experience. Letters of earnest inquiry which he had written to the best known of the Thibetian Brothers had been taken away—had mysteriously disappeared, and voluminous answers had fallen out of the atmosphere, through the ceiling, upon the table before him.

Wonderful, no doubt, but an experience familiar to many Spiritualists. We have in our possession a letter, in the familiar handwriting of a well-known medium, which was placed in the perfectly closed hand of the gentleman to whom it is addressed, during the hour in which it was written, though two miles of space and two locked doors intervened, with other natural obstacles to such transmission.

The marvel was great, no doubt, but where the danger? And if such gifts are the results of Theosophy, and the reward of pure and virtuous living and holy aspirations, again where the danger? and why the reticence in regard to them? It may, however, be confessed that such gifts have often, if not always, been accompanied with some degree of mystery. From the earliest times—in India, Egypt, in Greece—there were sacred mysteries into which only those who had gone through what were considered the needful preparatory instructions and exercises were initiated. Even Freemasonry and its imitations have these ceremonies.

Of the principles of Theosophy we had an eloquent and lucid explanation. They have no novelty; they are as old as humanity, and are the basis of every religion. They are purity, virtue, aspiration for the highest good. There is nothing new in Theosophy as to its principles. "Blessed are the pure in heart, for they shall see God," is its one maxim. Purity of heart, or desire, bring purity of life—purity in all that enters into it—purity in all its motives and its work.

Of the power that may be developed by holiness of heart and life, the ages are full of examples. They are not confined to any form of faith, or any external organisation. When the disciples of Christ complained that some whom they considered outsiders were working miracles, He rebuked them for their narrow sectarian zeal and persecuting spirit. Let Catholics and Protestants, Spiritualists and Theosophists, alike remember the lesson.

"ALL'S WELL THAT ENDS WELL."

AN ANGELIC DELIVERANCE FROM IMPENDING DANGER.

(Communicated by A. M. HOWITT-WATTS.)

IN a remote part of England, in 186—, resided friends of the writer, who shall here be called Mr. and Mrs. C. For many years Mr. C. had taken a deep interest in subjects of a psychological nature. He was himself possessed of spiritual vision, and, together with his wife, was a believer in the truth of modern spiritual manifestations. Mr. and Mrs. C. occasionally, by means of the ingenious little machine called the "Indicator," obtained communications from their friends in the world of spirits.

It was within a year or two of their first opening communication with these friends on the other side of the veil—or, it might be less—that messages were received by them, giving warning that "a dark cloud approached." Within a short time this dark cloud had arrived in the shape of considerable losses of money. In the course of a few months, through the failure of certain banks, and especially through the failure of a well-known house in London, Mr. and Mrs. C. had lost the greater portion of their income.

An old friend, whom we will call W. X., had induced Mr. C. to place a portion of Mr. C.'s capital in the hands of the London firm to whom reference has been made, Mr. X. having likewise entrusted his own capital to this house. Mr. X. lost his money, and shortly afterwards died.

Our friends now remained almost entirely dependent for income on an annuity settled upon Mr. C., which was paid out of money invested in the Funds. The C.'s bore their losses with admirable fortitude and brave hearts. They resigned themselves cheerfully to a life of strict economy, constantly thanking God for the annuity which, at all events, would not as they supposed be likely to fail them.

Thus time went on until a few weeks of the period at which I originally wrote the following narrative. This narrative shall be given as much as possible in the words of Mrs. C., being taken from the letters of that lady to myself. Writing about the middle of November, 186—, she says:—

"We have had this last week a pleasant confirmation of some of the uses of Spiritualism. We received a telegram from a nephew of my husband's, asking him to meet him at S—, on the Mon-

day following, on a matter of business ; but what was the business he did not mention. It proved, however, to be his having received information that the gentleman, who was trustee for the money from which my husband obtains his annuity, had sold out of the Funds that very morning, and that he (the nephew) was going to London with a solicitor on the day following to inquire into the matter. You may imagine our consternation and trouble of mind when, the next day but one, another letter came, confirmatory of the bad news. The money was all really gone, excepting £500. I must tell you that we had in the house a cheque for the last half-year's interest only shortly received, and it became doubtful if that ever would be cashed. We took it to a banker immediately to forward to London ; but, of course, we could not know for two days whether it would be right or not. The trustee had acknowledged, after hard pressure, that he had parted with the trust-money, as I said, but promised to refund it in a week. If he did not, he would be prosecuted.

"On Wednesday at noon, we sat down to the 'indicator'—not to ask any questions, but to see if the spirits had any comfort to give us, spiritual or otherwise. At once these words came—'My dear friends, all will be well ; you will get the cheque paid. My dear Mr. C., have patience, Mr. ——— will pay all the money.—W. X.' We thanked W. X. for his kindness. He said, 'Do not thank me, thank God.'

"On Friday and Saturday we had letters to say that all was right—that it was as W. X. had said. You cannot think what a relief it was to receive the message on the Wednesday. We quite believed it, because W. X.'s spirit always speaks the truth to us, and he appears for some time to have taken an interest in our temporal as well as spiritual good. If we had lost the money, we must have sold our furniture and gone into lodgings. Indeed, I really do not know what we should have done. Still we felt sure that all would have been right, and that God would have provided for us some other way. He has not, however, tried us so severely, and you may imagine that we do as W. X. bade us, 'thank God.'"

We also "thanked God for our friends' deliverance from this threatened danger, and trusted that all would be well." However, a week later we were much distressed at seeing in the various morning's papers a report of the examination of the defaulter-trustee before the Lord Mayor at the Mansion-House ! So far, therefore, the money had not been paid in ! On the morrow the writer received as follows from her friend Mrs. C. :—

"I told you that the defaulting trustee for my husband's benefit had promised to pay back the lost money. He has not done so at present, and is now in consequence in custody. An account

was in the *Times*, etc., of his examination. He is remanded for a week; and if his friends do not come forward to rescue him from transportation, we shall lose almost all, at least the greater part of our income. There is one good thing. We shall not be long in suspense. We have had a very strange year; and this seems the blackest cloud of all. But it is some way, we are sure, for the best.

"God will direct us. Brighter days may be in store. We have not at all given up our faith in the spirit's information. The cheque was paid; and after all, this larger matter may yet be paid also. We wait to see."

December 3rd, Mrs. C. again writes:—

"Do not be in concern for us; all will be well, however this affair may terminate. God guides and rules all for us. You will be surprised, perhaps, to learn that we have not felt cast down this past week. We look grave, and feel grave now and then; but we have had such pleasant, cheering messages from our spirit-friends, and so much assurance that it is all for ultimate good, that we should be ungrateful, indeed, if we suffered ourselves to despond. We have repeated assurances through the indicator that all *will* be well; such beautiful, sanctifying, comforting words given when we most wanted them, that we cannot despair. Five or six weeks ago we were told 'that dangers were coming, but that we must fear nothing.' Early on Sunday morning my husband was awakened by a spirit-voice. He had heard 'raps' in the room during the night, two or three times, and something was said to him about 'Paul.' Upon opening his eyes afterwards he saw before him an immense and glorious Angel. But I will give my husband's own words,—'It was a very large, tall Angel, clothed with brightness, and wearing large official robes of great splendour and beauty, with insignia of office, a key, a sceptre, and some other signs of dignity and authority. He had a large flowing beard, and about his robes were living cherubim, looking beautiful and happy, moving about him.* Upon the Angel vanishing, I said instinctively, "*The Angel of Deliverance!*"'

"After such a vision as this given us," concludes Mrs. C., "we ought never to despond! All that day we felt his presence about us."

*The writer in later years has frequently questioned her friend Mr. C. regarding this wonderful vision of the Angel. He referred always to it with great interest, and described the garments as having the appearance of being covered with innumerable scales, or flakes, as it were, of mother-of-pearl, being iridescent with opaline hues. The cherubim moved, as if floating, up and down amidst the rich folds of the Angel's drapery. The key was suspended at the waist by a girdle. The figure being so lofty, the Angel's head and countenance were not so clearly discerned by Mr. C. as was the figure.

On the following Wednesday, the morrow of the day on which was written the letter from Mrs. C. just quoted, the case of the defaulter-trustee was once more brought before the Lord Mayor. Eventually, the money being paid in by his friends, the prisoner was discharged.

Truly the Angel of Deliverance had appeared for all concerned, for the prisoner as well as for those who might have suffered so grievously through his wrong-doing. All was, at least, well in the end.

This account as it here stands, the writer has submitted to her friend Mrs. C., who certifies that it is entirely correct. Mr. C. is no longer on earth.

S. C. HALL'S TESTIMONY.

TWO large volumes of a "Retrospect of a Long Life," by Samuel Carter Hall, Esq., a man of letters, best known as for forty years editor of the *Art Journal*, are now in active demand at all libraries, and are specially interesting as containing portraits from life of most of the artists, authors, and distinguished men and women of the century. These portraiture are generally kindly, and, as far as we can judge, always truthful. Vices are not always concealed, but all virtues are placed in the best light.

As Mr. and Mrs. Hall were many years ago Spiritualists, and were well acquainted with many of the best known Spiritualists and mediums, and had a great number of séances at their home, the testimony of Mr. Hall upon this subject has great value and interest.

His first mention of the subject is in his recollections of Bulwer, the late Lord Lytton. Mr. Hall says:—

"There is one subject in connection with the career of Lord Lytton that I desire to notice at some length. He was a Spiritualist long before Spiritualism became an accepted term. Many of his earlier published works supply evidence of that fact. Modern Spiritualism dates no farther back than 1848, when the 'Rochester Knockings,' repeating the rappings described by John Wesley, gave a language to mysterious sounds, and supplied conclusive proof of a state of existence, retaining consciousness and memory, following the death of the body; bringing conviction that death is in reality but the portal to another life, and that souls removed can, and do, have intercourse with souls that yet continue in 'the flesh.' 'The creed of the Materialist,' as Bulwer Lytton writes,

'is as false as it is miserable, leaving the bereaved without a solitary consolation or a gleam of hope.' In 'Devereux' he proclaimed himself 'a believer and a Christian.'

"That Bulwer was a Spiritualist there is no question. Like so many others, he may have shrunk from a public avowal of a belief, the foundation of which is *knowledge*; but that he accepted Spiritualism as a certain truth there can be no doubt. I dined with him when he was living at Craven Cottage, on the banks of the Thames, near Fulham. Some persons were invited to meet Alexis, then a lad who had obtained renown as a clairvoyant. Lord Brougham was of the party. When Alexis arrived, Bulwer, accompanied by two or three of his friends, left the room to receive him. In the Hall was the card-tray: Bulwer took from it a dozen or so of cards, and placed them in his coat pocket. After dinner Alexis went into a trance. Bulwer placed his hand in his pocket, and, *before withdrawing it*, asked whose card he held. The answer, after a brief pause, was correctly given. The experiment was repeated at least a dozen times—always with the same result. Alexis was a French boy who had been but a few days in England. The cards were all those of Englishmen. I need not say how great was our astonishment. That was the earliest intimation I had as to the existence of a power far surpassing my belief.

"Although I might make record of several sittings with Lord Lytton in my own house, I limit my recollections to one at the dwelling of a lady in Regent's Park. The medium was Daniel Home, then in the zenith of his mediumistic power. There were seven persons seated round the table. The light was subdued, but not extinguished. Ranged on a cabinet were a number of bronze Burmese idols, some of them very heavy. They were by some unseen force scattered about all parts of the large drawing-room. There was a small bell on the table. We all saw a shadowing hand and arm draped in dark gauze take up the bell, hold it over the head of each of the sitters, ring it, replace it on the table, and vanish. I visited him more than once to talk over these wonders. A time is coming when men will no more be ashamed to avow a belief in the phenomena which supply proofs of the immortality of the soul, than their faith in the marvels discovered by modern science. Men will no more shrink from the admission of a belief in Spiritualism than they do from a belief that words may travel from pole to pole at the rate of ten thousand miles in a second of time."

Mr. Hall also quotes Charles Mackay, LL.D., as to Bulwer's admission of his belief in Spiritualism.

Mr. Hall's testimony as to the faith of the late Sergeant Cox in Spiritualism is conclusive—if testimony were needed. He admitted, and, indeed, strongly asserted, the facts, and spent

much time in their investigation, though he at times put forth some ingenious speculations as to the causes by which he thought they might be produced—as if an element which he called “Psychic Force” could hold a conversation with a man and convince him that it (said force) was the spirit of his departed wife or child. Mr. Hall says:—

“That Cox was a Spiritualist in all senses of the term it is hardly necessary for me to say: in platform speeches and in published books his opinions were made known. Though he guarded the expression of them somewhat upon the ground that prejudice might weaken his decisions delivered in a court of justice, he never hesitated to declare his conviction as to the verity of the phenomena he had witnessed. Nor was he in doubt as to their cause—having obtained and accepted sufficient evidence that those who are called dead do appear and converse with those who are termed the living. Frequently in his own house, and in mine, sometimes in one company, sometimes in another, the marvels of Spiritualism were opened out to him. A few weeks before his removal from earth I was standing with him on the platform of the Great Western Railway. He used these words—I little thought I should have had to recall and record them thus—‘I am as sure and convinced that I have seen and conversed with friends I have known and loved in life, who are in the ordinary phrase *dead*, as I am that these are railway carriages that I see before me; and if I did not so believe I could credit nothing for which the evidence was my own senses and my intelligence.’

“Exactly, or as nearly as possible, such words were said to me by Robert Chambers and by William Howitt. It would be hard to find three men whose testimony would be more readily received in any court of law or equity; men of larger experience, sounder judgment, more enlightened integrity, less likely to be deceived, less subject to be affected by imposture, or influenced by delusion, could not anywhere be found in the ranks of intellectual Englishmen.”

Blaming Sergeant Cox for a want of moral courage in not more publicly avowing his knowledge of the reality of the facts of Spiritualism, because it might compel him to resign his position as judge, Mr. Hall refers to the course taken by Judge Edmonds, of New York. He says:—

“Judge Edmonds was placed in a precisely similar position. He did not resign, but he did plainly, boldly, and emphatically avow his belief, and defend it. I quote this passage from his avowal and defence:—

“‘It is now over fifteen years since I made a public avowal of

my belief in spiritual intercourse. I was then so situated that the soundness of my intellect was a matter of public interest. I had just retired from serving my term in our Court of Appeals—the court of last resort in this state. I was then presiding Justice of the Supreme Court in this city, with the power of wielding immense influence over the lives, liberty, property, and reputation of thousands of people. The soundness as well as integrity of the administration of public justice was involved, and all had an interest in watching it. The cry of insanity and delusion was raised then as now. I remained on the bench long enough, after such avowal, to enable people to judge how well founded the clamour was; and for the fifteen years that have since elapsed, I have been before the world as a lawyer in full practice, as a politician active in the organisation of the Republican party, in a literary aspect as the author of several works, professional and otherwise, and as a public speaker—thus affording to all an abundant opportunity of detecting any mental aberration if there was any in me.”

Mr. Hall's next recollections are of William and Mary Howitt. Of the former he says :—

“A devoted champion of honour, virtue, temperance, rectitude, humanity, truth was lost to earth when, on the 3rd of March, 1879, William Howitt died, if that must be called death which only means the removal from one sphere of usefulness to another.”

After writing, as anyone who knew them and their work must write of William and Mary Howitt, Mr. Hall says :—

“I should but ill-discharge my task if I made no reference to William Howitt's ever-brave defence of Spiritualism against mocking, incredulous, scientific and religious assailants. Few books have been produced so exhaustive of a subject as his ‘History of the Supernatural in all Ages.’ But in all possible ways he stood foremost in the van, and was the champion of the new-old faith against all sceptics, no matter on what ground they took their stand. . . . It was in the house of William and Mary Howitt, at Highgate, that I became assured that there was more than I had hitherto dreamt of in the mysteries of Spiritualism, and was convinced of their truth. It was there that Mrs. Hall and I first heard and saw things that could be accounted for in no other way than by admitting the presence of those we had known ‘in the flesh,’ and that we had aforetime believed were existing in some other state, whose souls had not ceased to exist when their bodies died. It was there I first heard what I could by no possibility have heard, unless the spirit of one I had dearly loved, respected, and honoured, was in actual communication with me.

“To suppose that William and Mary Howitt would have lent

themselves to a blasphemous fraud, was out of the question. We were convinced; and the conviction, arrived at five and twenty years ago, never left us or lessened from that day to this."

Once more, in recording the recent death of Mrs. S. C. Hall, and almost at the end of his "Retrospect," Mr. Hall says:—

"I am but one of a host of witnesses—beyond suspicion of fraud, delusion, or want of capacity for judging rightly, who supply indubitable evidence, from repeated experience, during many years of constant and minute enquiry, that the soul, when removed from earth can, and does, communicate with souls that yet continue in the 'natural body,' which the Apostle so markedly distinguishes from the 'spiritual body.' . . .

"In a word, I KNOW that those who are called 'the dead' do not die—that they are merely removed from the earth sphere into some other sphere—to one of the 'many mansions' of which our Lord emphatically speaks—the first, but not the only, removal, and that under certain conditions which, at present, we cannot comprehend, much less control, the soul that has left earth can, and does, communicate with the soul that remains on earth.

"It is a very long list I might print of persons, entitled to all trust, who believe, as I do, in the phenomena of Spiritualism. It has been well said by an eminent Roman Catholic divine—'It is quite impossible that about such facts such a cloud of witnesses should be all deceived;' and by a Protestant clergyman of high rank—'Testimony has been so abundant and consentaneous, that either the facts must be such as they are reported, or the possibility of certifying facts by human testimony, must be given up.'

"It is not enough for me to say I have had palpable, convincing, conclusive evidence, that those we call the 'dead' are 'living,' and can, and do, communicate with us. I have had such evidence, not once, but many hundred times, in various places and countries, in the presence of persons who had never before met, and were unknown to each other, under circumstances that rendered collusion out of the question, and fraud an impossibility—such intercourse with 'spirits' continuing to be repeated year after year, for more than thirty years."

While his memory is yet strong and accurate, as it is now at the age of eighty-three, we think Mr. Hall would do well to make, if he has not done so, a fuller record of his observations and experiences of spiritual manifestations. Some of them the writer has heard from his own lips, but the written word remains. Some of those, not least remarkable, will be found in the testimony of the Earls of Dunraven given, or to be given, in these pages; but we think Mr. Hall may fairly consider whether he has not yet some work to do for what he regards as the most important of all causes.

*"SPIRIT TEACHINGS."**

WHEN a man of ability, of position, a successful author well-known and widely read, does not choose to put his name upon the title-pages of his books, we may presume that he has good reasons for his reticence, and such as do him no discredit. Anonymous journalism is the rule in England—anonymous authorship, though the exception, is still the right of any one who chooses to adopt it. In many works the name of the author is not of the least importance. A poem, a romance, a work of reason or imagination needs no name as voucher. And when a man comes into court to give testimony to a matter of fact, his name is of no account except to a few personal acquaintances.

We can conceive of twenty reasons why M. A. (Oxon.) might not wish to put his name to a book on Spiritualism, and how it might get him into endless hot water. There are plenty of graduates of Oxford who are Spiritualists and who need "make no bones about it," but when such a graduate is a clergyman of the Established Church, connected officially with scholastic institutions, and has other more or less delicate relations, we can easily understand the wisdom of a little reticence. A man who would not shrink from the petty martyrdoms of our time, may not have any right to force them upon others.

The "Spirit Teachings," which fill this large and well compacted volume, are a selection from a much larger quantity, received by the author by the process of automatic or passive writing. He placed his hand with pen or pencil on paper, and his hand wrote answers to his written questions "without the conscious intervention of his mind." In "direct" Spirit-writing, the "Medium," or "Psychic" does not touch the pen or pencil. The writing is done, as in the examples given in these pages, in total darkness, in the enclosed space between two slates held or fastened together, in a closed box with hands upon the cover, or between the leaves of a heavily weighted book.

* A handsome volume of close upon three hundred octavo pages (291), from the Psychological Press Association, 38 Great Russell Street, London, entitled "SPIRIT TEACHINGS." Published by M.A. (Oxon.), Author of "Psychography," "Spirit Identity," "Higher Aspects of Spiritualism," "Personal Reminiscences of Epes Sargent," "Spiritualism and the Church Congress," etc., etc. (10s. 6d.)

These may seem more wonderful methods than the unconscious automatic writing of the medium, but when a pencil in the hand of some person well-known to us writes things of which that person has no consciousness, and no conceivable knowledge, this fact, though more difficult to verify, is perhaps as wonderful as the other. No doubt we may resort to certain subterfuges and talk about impressibility, thought-reading, unconscious cerebration, mesmerism, etc., explaining one mystery by another—accounting for what we cannot understand by something else which we cannot explain, and which we considered impossible and absurd, until we needed it to account for something more absurd and more impossible.

We have the word of M. A. (Oxon.) that his hand wrote the great bulk of this thick volume—all but some editorial explanations and his own conscious questionings, “without the conscious intervention of his mind.” The words written by his hand did not express his thoughts. They profess to express the thoughts of a distinct personality—a Spirit who took this method of instructing M. A. (Oxon.), and through him all who may care to read what he has written.

We do not in the least question the genuineness of such writings. We have seen them through different psychics, when manner and matter both gave the most convincing proofs of their genuine character. In some cases the handwriting is quite different from that of the medium, and is precisely that of the communicating spirit. In other cases the matter written is such as to carry conviction of its authenticity.

These messages began to be written by the hand of M. A. (Oxon.), March 30, 1873—ten years ago. He carried a pocket-book with him, in which it became by use more easy to write—as tables and slates become “magnetised,” it is said, and even rooms and their furniture, when used for séances. At first the writing was small and irregular, and needed watching to keep it legible. By degrees it became orderly and beautiful. Questions were written by “M. A.” at the top of a page, and the answers were paragraphed. The name of God was always written in capitals, slowly, reverentially. The handwriting has a distinct individuality. After a time other spirits wrote, each in its own peculiar style—but the handwriting of the principal “Doctor, the Teacher,” M. A. (Oxon.), says, was more individual and uniform than his own. The “Spirit-teachings” of this book, however,

are those of a spirit calling himself "Imperator," and the "Doctor" appears to have been his amanuensis. This kind of secretaryship is also common in direct writing. A spirit accustomed to write gives messages for others. When the hand of M. A. (Oxon.) had got accustomed to its work—that is, to being used by an intelligence quite distinct from his own, the process became very easy, and page after page was written, without apparent mental or physical exertion. He says the thoughts expressed were not only not his own, but frequently quite opposed to his own. He says :—

"I cultivated the power of occupying my mind with other things during the time that the writing was going on, and was able to read an abstruse book, and follow out a line of close reasoning, while the message was written with unbroken regularity. Messages so written extended over many pages, and in their course there is no correction, no fault in composition, and often a sustained vigour and beauty of style."

This is strong testimony to a very striking and important fact. It is quite possible for the mind to do two different things. We can walk and think—we can think or read and at the same time play a piece of music, or even an improvisation on an instrument. These processes do not conflict, and may even help each other. But no one can write an original article on one subject while reading, or thinking out one on another ; but it is quite conceivable that the hand, and its controlling nerves, may be used by a distinctly separate intelligence.

Sitting with a medium for this automatic writing, we have found it necessary to remain as passive as possible—as free as we could from any train of thought. A hundred times over we have found that when we began to think with a certain intensity, the writing was suspended, and was not resumed until we returned to a state of thoughtless passivity, allowing our force to go to the work, instead of taking it for some job of our own.

M.A. (Oxon.) does not pretend that the writings which compose this volume are entirely free from his own idiosyncrasies, or uninfluenced by his mentality. "But it is certain," he declares, "that the mass of ideas conveyed to me were alien to my own opinions, were in the main opposed to my settled convictions, and that, in several cases, information clear, precise, definite, susceptible of verification, and always exact, was thus conveyed to me."

He could never command the writing, any more than a medium

can command the raps or any physical manifestation. A sudden impulse caused him to prepare to write.

The first message in the book indicates the general character of those which follow. They are moral and religious teachings. The Spirit says :—

“Special efforts are being made now to spread a knowledge of progressive truth : efforts by the messengers of God, which are resisted, now as ever, by the hosts of the adversaries. The history of the world has been the story of the struggle between the evil and the good ; between God and goodness on the one side, and ignorance, vice, and evil, spiritual, mental, and corporeal, on the other side. At certain times, of which this is one, extraordinary efforts are made. The army of the messengers of God is massed in greater force : men are influenced : knowledge is spread : and the end draws nigh. Fear for the deserters, the half-hearted, the temporisers, the merely curious. Fear for them, but fear not for the cause of God’s truth.”

To the question, “How are doubting souls to know what is God’s truth?” the answer is :—

“None anxiously look who do not find in the end, though they may have long to wait—yes, even till they reach a higher sphere of being. God tries all : and to those only who are fitted is advanced knowledge granted. The preparation must be complete before the step is gained. This is an unalterable law. Fitness precedes progression.”

This is the beginning, and an indication of the form and spirit of the work. Turning over its pages we find many striking passages—not to be accepted because written by a spirit which has left its earthly body, any more than if it were still “in the form” among us—but to be accepted, if at all, because it carries “the demonstration patent in the laying down of the thesis.” Abstract truth is self-evident. Every mind accepts unhesitatingly, necessarily, what comes to it as true, and every truth is in its nature as simple and irresistible as any mathematical proposition—as the multiplication table or the properties of a triangle.

The first problem attacked is naturally that which gives us most trouble—the Existence of Evil. The Communicating Spirit asserts that bad spirits, low, undeveloped, perverted spirits, band together to oppose the mission of the pure and good, and thwart their efforts to teach, reform, and purify the world—“foes of God and man ; enemies of goodness ; ministers of evil. Against them we wage perpetual war.”

This needs explanation. The Spirit explains :—

“As the soul lives in the earth-life, so does it go to the spirit-life. Its tastes, its predilections, its habits, its antipathies are with it still. It is not changed save in the accident of being freed from the body. The soul that on earth has been low in taste and impure in habit does not change its nature by passing from the earth-sphere any more than the soul that has been truthful, pure, and progressive becomes base and bad by death. . . . The soul's character has been a daily, hourly growth. It has not been an overlaying of the soul with that which can be thrown off. Rather it has been a weaving into the nature of the spirit that which becomes a part of itself, identified with its nature, inseparable from its character. . . . The soul has cultivated habits that have become so engrained as to be essential parts of its individuality. The spirit that has yielded to the lusts of a sensual body becomes in the end their slave. It would not be happy in the midst of purity and refinement. It would sigh for its old haunts and habits. . . . So you see that the legions of adversaries are simply the masses of unprogressed, undeveloped spirits who have banded together from affinity against all that are pure and good. They can only progress by penitence, through the instruction of higher intelligences, and by gradual and laborious undoing of sin and sinful habit. . . . The idea that there is no such thing as evil, no antagonism to good, no banded company of adversaries who resist progress and truth, and fight against the dissemination of what advantages humanity, is an open device of the evil ones for your bewilderment.”

So much for fourteen pages out of 291. It must do for a specimen brick. The whole series of communications is full of matter for consideration. It bristles with difficulties, and may help many to solve them.

Why a man should inherit an evil nature and its evil propensities which fill his life with selfishness and misery here, and plunge him into painful struggles hereafter, we doubt if any spirits who come to us can satisfactorily explain. The necessity of evil, and the benefits of suffering evil and its consequences, may find explanation further on. At any rate the book is full of such answers to the questions of a very clever man as the spirits attracted to him could give; and it cannot be supposed that such a man would publish a book which is not well worth reading.

THIS fact of Spiritualism will yet be grasped as with a death-bed clutch of the delivering hand that reaches down to lift us into new life.—*Gerald Massey.*

A SPIRIT MESSAGE.

*Given August, 1874, to WILLIAM HOWITT and his DAUGHTER,
A. M. H. W., through the INDICATOR.*

CONFUSION OF TONGUES.

"**I**N my kingdom," said the Lord, "are many mansions." Many also are the countries. All cannot stay in the same atmosphere. Those who can stay in the highest cannot stay long in the lowest. We wish all men to learn this truth. Some minds speak one language; some another. The wisest minds understand all languages; but some of these wisest minds, and highest minds, cannot speak so as to be understood by the lowest. But the Master, He understands every language, and He speaks to each country as each country speaks its own language.

He comes clothed in the Outer Garment of Truth to those who dwell in the outer-country; in the Inner Garment to those in the Inner; in the Innermost to those in the Innermost. There is a "Confusion of Tongues" until the Universal Language is given. That is the True Pentecost.

Pray for this Language night and day.

This Language is Love.

All Spirits speak as the Master commands.

To speak in many languages is given to those who ask God for His language of Love. This is the Word of sympathy.

Great is the need for this Word.

THE WORD OF SYMPATHY.

Let each soul seek to stand in the place of his neighbour and perceive his need. Need of forgiveness; need of pity; need of intellect; need of faith; need of light; need of greater light; and need of Love. Herein consisteth the Universal Tongue.

Nothing is without the presence of evil to try the strength of Love. The Love of man and the Love of God. Man, many-natured, holds his Faith from his fathers. Many are the forms of faith striving to come forth to the birth. My son, be thou faithful to *thy* Faith, yet by prayer seeking to draw down heavenly faith upon thy brothers, each standing at his own point of view. Minds are formed of varied colour as is the rainbow. Love alone harmonises all lines into one glorious whole of splendour.

Try to exercise faith and hope. Once there was a Tower builded by men, and God came down to see it. Then was there confusion of tongues. So is it even now. Thou dost not understand thy brother who shouts in this confusion. Neither does he understand thee. Be still. Let the "still small voice" alone be heard, it speaks to each one apart.

There is too much strife, and there will be more. "Let your nay be nay, and your yea be yea." In that no man can err. Alone by the spirit of Love shall the wise be known.

Clap your hands and be glad! We live in thy heart; and all who love, live in the Heart of God—which is the Holy Temple. There all who love are beheld in prayer and praise. There is harmony in the One Universal Tongue—SYMPATHY!

A GHOST STORY BY MRS. DE MORGAN.

A MEMOIR of Augustus de Morgan has just been published by his wife, Mrs. Sophia Elisabeth de Morgan. The *Morning Post* in noticing the work remarks:—Mr. de Morgan's interest in India was kept up by a number of his relations who are in its civil and military services. One of them, Dr. Briggs, was the hero of the singular ghost story related by Mrs. de Morgan, to whom it was given for publication more than 40 years ago:—

"Dr. Briggs, being stationed up country, was in the habit of going out hunting with some friends. One day, when the rendezvous was at his own house, he awoke at dawn, and saw a figure standing beside his bed. He rubbed his eyes, to make sure that he was awake, got up, crossed the room, and washed his face well with cold water. He then turned, and seeing the same figure, approached it, and recognised his sister, whom he had left in England. He uttered some exclamation and fell down in a swoon, in which state he was found by the servant who came to call him for the hunt. He was, of course, unable to join his friends, who, when at breakfast on their return, rallied him on the cause of his absence. While they were talking, he suddenly looked up, aghast, and said, trembling, 'Is it possible that none of you see the woman who stands there?' They all declared there was no one. 'I tell you there is,' he said, 'she is my sister; I beg you all to make a note of this, for we shall hear of her death.' All present, sixteen in number, of whom Sir John Malcolm was one, made an entry of the occurrence and the date in their note-books,

and by the first mail which could bring the news from England the sister's death at the time was announced. She had, before leaving this world, expressed a wish that she could see her brother and leave her two young sons to his care."

Many persons connected with the Madras Presidency must remember having heard this strange story from the lips of contemporaries of Briggs; it was, undoubtedly, very generally believed. Mr. de Morgan himself, in spite of his devotion to the exact sciences, was clearly impressionable with reference to things connected with the "unseen world." Traces of this are to be found in many pages of his memoir, especially in a letter written by him in 1849 to the Rev. William Heald. In it he relates at length a séance at his own house (he being absent), during which a little girl of twelve, mesmerised by Mr. de Morgan for epileptic fits, followed him into the house at which he was dining, then unknown even to his wife, and told accurately the number, age, and sex of the persons he was with, described different peculiarities in the furniture of the rooms, and, above all, being pressed by Mrs. de Morgan to say what there was on the table after dinner, answered, "Wine, water, and biscuits." Mrs. de Morgan, in relating this to her husband, was persuaded that as to this last detail the child had made a mistake; it was, however, correct. Mr. de Morgan adds, "All this is no secret. You may tell whom you like, and give my name. What do you make of it? Will the never-failing doctrine of coincidence explain it?"

Henry Seybert, a wealthy Spiritualist of Philadelphia, left, by will, the sum of £12,000, to endow a professorship of moral and intellectual philosophy in the University of Pennsylvania, expressing the wish that the University should thoroughly investigate Modern Spiritualism. A commission has been appointed to carry out the investigation. Two clergymen and two physicians are on the commission. If fairly carried out, according to the wishes of the testator, there can, of course, be but one result. Mr. Varley, the Electrician, declares that no man of science has ever examined the facts without being convinced of their verity, and the experience of men of science like Hare, Mapes, De Morgan, Wallace, Barrett, Crookes, Zöllner, and many other scientific men all over the world has settled that question. The only persons who deny the facts are those who are ignorant of them, or incapable of forming a proper judgment.

EXPERIENCES OF A NORWEGIAN.

THE Publisher of the *Spiritual Record* has received the following letter from a Norwegian gentleman, an accomplished teacher of languages, whose experiences are sure to interest our readers, some of whom, we trust, may aid him, at least, by sending him some English Spiritualist literature, as English is read by all educated persons in Scandinavia. The Professor's naively written letter needs no endorsement as to its transparent sincerity, and he has been fortunate in some of his experiences. It seems to be the mission of many spirits to spread the knowledge of their existence over the world. There are, therefore, centres of work, mediums, and periodical publications scattered over North and South America, in most European countries, South Africa, India, Australia; mediums are developed, manifestations witnessed, converts made in considerable numbers. That some clergymen of all denominations should look upon these manifestations with distrust, with jealousy, with fear even, is not to be wondered at. Those who believe the manifestations to be fraudulent should do all in their power to expose and denounce such deceptions. Those who believe them to be genuine, but diabolical—the work of evil spirits to deceive and injure men—are still more bound to limit their mischiefs as much as possible. The opposition is natural and entirely right from their point of view.

The opposition that seems to us utterly senseless and ridiculous is that which comes from men who make some claim to free and scientific thought—men who reject facts without examination, and denounce instead of investigating. The first question as to any alleged phenomenon should be—not, Is it reasonable? does it accord with our previously conceived notions?—not, Is it in accordance with our ideas of morality or religion?—but, *Is it true?* No truth is in conflict with any other truth, and no real knowledge will do us mischief.

“Storthingsgaden 14, Christiania, July 19, 1883.

“DEAR SIR,—I am in receipt of your favour of May 15th, with a direct card-painting, for which accept my most sincere thanks. The painting is indeed beautiful, and admired by everybody. I should have written you before this, but my time has been much taken up with removing my abode to Storthingsgaden 14, and, besides, my wife being ill in bed almost the whole time. I should

be very happy if you could procure me the promised picture, of the dimensions of a finger's nail, and also a few more of the same size sent me, which I would reserve for friends working for our cause in Sweden.

The first number of the *Spiritual Record* I have not received; please send it, and I shall do my utmost to procure you subscribers. Send also a copy to Mr. Theodore Amelu, Bergen (Norway), who is a stout defender of our cause. If you could procure him a picture, do so by all means; I think he will become a subscriber.

"I send you the following lines for your perusal, being my own experiences in Spiritualism, and which you may use as you think convenient. I am the first pioneer here in Norway of our sacred cause.

"My first experiences in Spiritualism I received in Monte Video, South America, six years ago, where several French families had *séances*. I read Allan Kardec's works with great interest, and found soon that it was worth while to study the phenomena and philosophy. I had occasion to examine mediumship in all its forms, viz., writing, drawing, physical manifestations, up to full-form materialisation. One of my friends, a Frenchman, M. Rolland, whose wife was an excellent medium for materialisation, was the chief supporter of the cause in Monte Video. Being himself a very good magnetiser, he cured many sick persons, amongst others an Englishman, with a rheumatism of twenty-five years' standing. As M. Rolland tried to convince several professors of the university in Monte Video, that Spiritualism was no humbug, and that spirit-communication was '*un fait brutal*,' the priests got news of it, and M. Rolland received one day a friendly admonition from the President to leave for other parts. He went to Buenos Ayres, where he was received with open arms by the members of the Spiritist Society, '*La Constancia*.' At Buenos Ayres, I made acquaintance with a Frenchman, a medium for materialisation, M. Camillo Brédif, who has contributed largely to the advancement of our cause in South America.

"As my enthusiasm for the new science increased daily, I one day asked the spirits where I could make myself useful to the cause, and they answered me, to leave for my native town, Bergen, Norway. In the month of May, 1878, I embarked at Monte Video for Bordeaux, with a letter of introduction from M. Rolland to M. Leymarie, editor of *Revue Spirite*, at Paris. This gentleman received me very kindly, and introduced me to several Spiritists, amongst others to Mrs. Kardec, wife of '*le maitre*,' as the French Spiritists please to call Allan Kardec. From Paris I went to London, where I, at a private *séance* with Mr. Williams, had a chat with '*John King*' and '*Peter*.' I also visited Mr. Fletcher, and, through this much renowned medium, I was told that after

my arrival in my native town, Bergen, the spirits would let me know where I could commence my work.

"At an Italian gentleman's house, Mr. Rondi, I had occasion to see the celebrated materialisation of 'Lily,' through the mediumship of Miss Kate Cook; a piece of muslin, which the spirit 'Lily' kindly allowed me to cut from her dress, I still keep as a relic.

"I left London for Hull, where I embarked for Bergen, and was received by my family with reproaches and expressions of surprise, that I should occupy myself with a matter like Spiritualism, knowing their severe orthodox opinions, and my brother being a minister, with fanaticism looking out of his eyes. About three weeks after my arrival, I made acquaintance with an Englishman, Mr. Æneas Bruce, professor of languages, who had travelled much, and knew Spiritualism since its birth in Rochester, where the first raps were heard. Through him the spirits told me to leave for Christiansund, which I did the very day after the communication. I arrived at the last-named place, and took up my profession as a professor of languages, teaching German, English, French, and Spanish. In my enthusiasm I could not help speaking to everybody about the new science, but I had to pay for my imprudence dearly, as my pupils left me one after the other. Still, I succeeded in developing several writing and drawing mediums, who, in all secrecy, could not help but communicate the glad-tidings to others.

"After having sojourned about a year at Christiansund, I left in December, 1880, for Bergen, in order to spend Christmas-time with my family, and had the pleasure of seeing, during my short stay, several mediums developed under my guidance, amongst others an excellent writing and drawing medium, who happened to be a thoroughly educated gentleman, and who took up the thing with the same interest as myself. I loaned him Allan Kardec's works, which he rapidly read in his eagerness to reach the kernel of the new science. His mediumship developed in a short time wonderfully. He made several drawings perfect masterpieces, and one evening, at a doctor's house, the spirits made him draw the doctor's first wife's portrait perfectly like her, though she had died many years ago in Russia, and of whom no portrait existed. This event went like wild-fire through the town, and one of the ministers added oil to the fuel by attacking Spiritualism from the pulpit, having even the kindness to have the sermon printed in form of a pamphlet. But my friend was not afraid, and communicated the glad-tidings to the whole world. This courageous gentleman's name is Theodore Amelu; and I have really found in him a kind friend and stout defender of our noble cause.

"After this success I had nothing else to do than leave Bergen again for Christiansund, where I remained another year, and made

the acquaintance of a lady, an excellent medium, writing mechanically with both hands, and who now is my wife. The day after the wedding, I left for the capital, Christiania. Here I have been fifteen months quietly settled, and will do all I can to promote our glorious cause. My business suffers a good deal; I can hardly get anything to do; but working to do good, the spirits will help me. My intention is now to start a Spiritual paper and a library; but to commence I must ask the aid of my brother Spiritualists. Only in this way can the cause be helped here, as I am fighting almost perfectly alone.

"I will soon commence the translation of several Spiritual works, as the only Spiritualistic books now in the Norwegian language are Allan Kardec's 'The Spirits' Book,' and 'The Mediums' Book,' which have been translated in Copenhagen.

"I hope the professors of the University here will soon occupy themselves with our cause; several discussions have been held upon animal magnetism, which has been very fairly represented as a science. The next step will bring them on the frontiers of Spiritualism. One of the professors, who is now on a visit to Germany, I have furnished with a letter of introduction to the Spiritualist Society in Leipzig, and I hope he will have occasion to make acquaintance with all the phenomena, including materialisation.

"These are my experiences up to this date. I shall not omit to make you acquainted with anything which may take place regarding our cause. I am expecting a lady friend, a good drawing medium, from Stockholm (Sweden), within a short time, and hope to be able to give you particulars respecting the cause in Sweden.—Hoping soon to hear from you, I remain, dear sir, truly yours,

"H. STORJOHANN,
"Professor of Languages."

MR. GERALD MASSEY, previous to his departure for America, will deliver four lectures in St. George's Hall, Langham Place, on Sunday afternoons in September, beginning with the 9th. The subjects are rather sensational—"Man in search of his Soul during 50,000 years," "The Non-Historic Nature of the Fall," ditto of the Gospels, and Man Friday's question, "Why does not God kill the Devil?" Mr. Massey believes he can throw a flood of light upon these vexing questions. The first lecture will include an explanation of the fundamental difference between modern "Spiritism" and that of "Esoteric Buddhism." Mr. Massey's lecture begins at 3 p.m.—Dr. Nichols' on the same evening at 8. We expect to attend both.

EDITORIAL NOTES.

THE Editor of the *Spiritual Record* begs to return thanks for kindly visits from *Le Monde Invisible* (Paris), with *Licht, mehr Licht, Spiritistische Wokenschrift* (Paris), with kindly notice and extracts, *La Revue Spirite* (Paris), *Bulletin Mensuel de la Société Scientifique d'Etudes Psychologiques* (Paris), *The Banner of Light* (Boston, U.S.A.), *Mind and Matter* (Philadelphia, U.S.A.), *Religio-Philosophical Journal* (Chicago, U.S.A.), *Light for All* (San Francisco), *Light, Herald of Progress, Medium and Daybreak, The Present Day* (G. J. Holyoake), and others which have escaped present memory.

—::—

A spiritual communication on "The Verity and Spiritual Significance of the Last Judgment," contributed by A. M. H. W., and other papers, are necessarily postponed.

—::—

Criticism is very useful in showing us varying points of view, and the curious effects of strong prejudices and prepossessions. Here is one, for example, from the *Greenock Telegraph*, in which the writer says—

"We have not the slightest inclination to doubt the honesty of the late Lord Dunraven, but his narrative is inconsequential in a high degree, and fails to convince us of the reality of the manifestations which he saw reason to accept. The same remark applies to the testimony of Dr. Nichols, who must be aware that he offers no evidence for the startling story which he relates but his own word. With all deference, we do not conceive that to be sufficient. We would require to know a great deal more than he tells us, and especially something about the mediums who were present when the letters on Figure 4 were written. Moreover, it cannot fail to strike the impartial reader that there is an underlying similarity between the messages of the different spirit-writers; and the message from Dr. Nichols's deceased daughter uses a very extraordinary phrase when she refers to her own brother and sister, speaking of them as 'both your children, Flory and Willie.' This is scarcely the style in which their own sister would speak of them. It is much more like the awkward phrase of a stranger."

Lord Dunraven seemed to us a highly intelligent and clear-minded witness to facts, and his testimony is confirmed by numerous and most intelligent witnesses. It is impossible to have better testimony to facts. Of course, whoever denies the facts, on the ground that they are impossible, must discredit the testimony, and

believe that all witnesses to such facts fall under one of two categories—they are either knaves or fools. As to Dr. Nichols, certainly he ought to be a good witness to any simple, easily observed fact. A man who has given many years to the study of science, and has had the training of a practical journalist, ought to know what he is about. He could bring witnesses—a hundred, a thousand, who would give precisely similar testimony—but it would have no weight with a determined unbeliever. To each one it would be said—"You also have been deceived, or you are trying to deceive."

The mediums present when No. 4 was written were W. Eglinton and A. Colman. One had been an inmate of Dr. Nichols's family for years, the other was a visitor. Neither was paid, or had any more *interest* in the manifestations than any member of the family circle. The "children" spoken of were not blood-relations, only children of affection, so that the term, "both your children" was quite natural. The spirit was not naturally "their own sister." As to the writing, Dr. Nichols testifies that the paper was a blank sheet of his note-paper, marked with his initials, when he turned off the light. Two minutes later it contained four distinct messages, in different hands, some of which were recognised. The facts can at any time be substantiated by the sworn testimony of six witnesses. But six hundred would not convince a determined sceptic. There are those who seem naturally incapable, even upon the testimony of their own senses, of believing anything which varies from their ordinary experiences, or from "the well known laws of nature."

—::—

La Revue Spirite, Journal d'Etudes psychologique, Moniteur Universel du Spiritualism Expérimental, founded by Allan Kardec in 1858, is in its 26th year of publication. On its cover is a list of thirty-five Spiritualist periodicals, in French, German, Spanish, Dutch, and English, not including the RECORD—but as "Light" is twice inserted—in French and English—the number is perhaps complete. No; on looking again, we see that a dozen or more of American Spiritualist journals are not included. There are then about fifty Spiritualist periodicals, and of books a considerable library, as anyone may see by visiting the Rooms of the Central Association at 38 Great Russell Street.

La Revue Spirite is a monthly magazine of 64 pages, somewhat larger than our own. The August number leads off with an

article which *L'Etoile Belge*, a newspaper having the largest circulation in Belgium, was legally obliged to publish, and which it entitled—"Spiritism en Belgique—Beauté du Droit de Réponse." By Belgic law, any person attacked in any newspaper, has a right to answer. In England an editor can do as he likes—and editors generally refuse to publish replies to their attacks upon unpopular causes.

—::—

L'Etoile Belge had done nothing more than is habitually done by almost every English journal that alludes to Spiritualism; it repeated the staple of anti-spiritualist leaders, that all mediums are knaves, and all believers in the phenomena of Spiritualism fools. This is so common, so universal, that any reply is scarcely needed, and is a waste of time and force. It is applied equally to every religion which has not achieved popularity and power.

—::—

The true answer to all such accusations, it seems to us, is not the assertion of our disinterestedness, of the absence of all motives to deceive on the part of many mediums and of all witnesses to the phenomena, but the publication far and wide of the *facts* of Spiritualism, as witnessed and certified by able and honest men, of whose qualifications to form an accurate judgment, there can be no reasonable doubt.

—::—

For this reason we have given, and propose to give, a body of testimony which shall be cumulative—indisputable—overwhelming, and such as must *compel* belief. There is a certain kind and quantity of evidence that no sane mind can resist. Ignorance is enlightened, and prejudice overcome, by a certain amount and weight of testimony. Belief and unbelief are not matters of volition. Resistance to evidence is proof of insanity. A man, not convinced by proper evidence, is simply a madman.

—::—

"Impossible" is a word of narrow and very definite application. It means limitation of power. It is impossible for me, without the aid of machinery, to lift a ton. With a hydraulic press I can lift twenty tons with one finger. It is impossible for me to tie a knot on an endless cord—to bring a book into a room where the doors are locked and the windows are fastened—to cause solid matter to pass through solid matter—to "thread" a chair upon a man's arm while he is firmly holding the hand of another, and when the

two wrists are tied together—to write between two slates firmly fastened together, or in a closed box, or a closed book—but we know that all these things can be done—as all have been done under our own observation, so that we know they are possible to those who possess powers over matter, equal to the accomplishment of such apparent impossibilities.

—::—

It is useless to reason upon such phenomena. We do not know *how* such things are done. The *modus operandi* is inconceivable. Spirits, when asked how they do such things, say they act upon matter “by a wave of magnetism,” or that solids to us are not solid to them; but we find it very difficult to comprehend such explanations. We know the fact—we have necessarily but a vague idea of the manner in which the fact was accomplished.

—::—

But this lack of comprehension is not peculiar to Spiritualism. Newton observed the fact of gravitation. The apple fell from the tree to the ground—and the moon is held in its orbit around the earth, and the earth around the sun by the same force, but how it is done—why the apple falls, and how the moon is drawn toward the earth, or the ocean toward the moon, Newton did not try to explain. We know no more what makes a stone heavy, than we do how a spirit can write in a closed box, or in the centre of a heavily weighted book.

—::—

The phenomena of the visible world, and those of the world of spirits, are equally mysterious; and what we call the laws of nature are as little known as to their causes and modes of operation, as are the manifestations of a Spiritual *séance*. The only difference is that we are accustomed to one and not to the other. Our actual knowledge or real comprehension of both is precisely equal. Somebody who imagined himself to be a natural philosopher once wrote a book called “Why and Because,” in which he pretended to explain the whole phenomena of nature. In point of fact, there is not one such explanation in the whole volume, and no truly scientific man ever attempts to explain causes.

—::—

“The Realm of Thought; or, God and a Future Life Demonstrated” is the title of a threepenny pamphlet, published for the author by Walter Scott, Felling, Newcastle-on-Tyne, and it is really worth reading. It is a closely reasoned metaphysical argu-

ment on the power of thought and the origin of life, written by a business man, an insurance agent, a property manager and rent collector, who knows how to think, and also how to express his thoughts with singular clearness, both in prose and verse. Original thinkers are more common than we imagine—their difficulty is in giving clear expression to thought. They grasp the truth instinctively. The use of education is to train them, so that they can give clear expression to what they think.

—::—

The question, "Is life worth living?" has been asked too soon. How can the traveller, in the first stage of his journey, tell whether it will be worth making? A few stages further on we may better answer—best when experience has brought us wisdom. The most perplexing question is, Will conscious existence, with memory, last for ever? Will that which has now for us a beginning have no end?

—::—

Spiritualism gives as absolute an assurance as we can have of a continued existence. We see, we hear, we touch the friends whose bodies we have seen laid in the tomb. They still live, think, remember, love. They believe that their life is endless. But some of them tell us that they will live again in earthly bodies—that repeated births and material existences and experiences are necessary for their purification and perfection. These are mysteries we may unravel farther on.

—::—

That a spirit who has not made the best use of this earthly life, who has in fact, as far as we can judge, made a very bad one, should find a purgatory *somewhere*, is reasonable, because he must need one. That such purgatory may be a reincarnation on this or some other planet, perhaps one even less mature than this, is conceivable. But why should not the reincarnated have some memory of themselves, and of their former conditions? Would not such memory give them the wisdom of experience? Might they not better avoid the evils from which they had suffered?

—::—

There is another matter connected with this doctrine, or alleged fact, of reincarnation. It was long ago asserted by spirits in France, and was not taught, so far as we can learn, in England or America. Just now a spirit, through a trance medium at Boston, gives the name of Louis Agassiz, the Swiss naturalist, who lived most of his life and died in America, and declares his belief in

reincarnation. It is the first declaration of the kind we remember to have seen in any American Spiritualist journal.

—::—

There are a few reincarnationists in England. A very clever lady who now ranks herself with the Theosophists, read a paper asserting and defending reincarnation at a meeting of the Central Association, some months ago, when a spirit-guide of Mr. Morse declared that he had no knowledge of any such fact, and stoutly denied its probability or necessity. Now if reincarnation be a fact, one would think that every spirit would know it, and we see no reason why every one should not declare it. On the other hand, if it be not a fact, why should any assert it, or any fail to deny it?

—::—

No doubt the knowledge of human spirits, out of the body as in it, is a limited quantity. We who know so very little of the universe of matter and spirit, of which we are a part, must not expect our friends, who left their bodies but the other day, to know everything. Knowledge is progressive in all the worlds. The man who died last week cannot be expected to know much more than the man who is dying this week. Our power is limited now, and will not be unlimited by the process of incident of death. If there are to be reincarnations for us, we shall know it soon enough.

—::—

A lady who died at the Chelsea workhouse some years ago celebrated her hundredth birth-day, at her own suggestion, and by the leave of the guardians, by going up in the Captive balloon at Cremorne Gardens. Her reason for this odd way of celebrating the event was that she wished to have "one more good look at the beautiful world in which she had lived so long:" surely a charming bit of æstheticism for a centenarian pauper! And why might not one who has found the earth so beautiful, and has seen so little of its beauties, be more than willing to return to it for the trial of another term of life! And how of the millions only born to die? How of the wretched populations of some English towns in which nearly one-fourth of all that are born die in the first year. If the earth life is desirable,—worth living at all, surely reincarnation for these is not unreasonable.

—::—

It may be said that the freed spirit, with its perfect senses and great powers of locomotion, can survey this and all the planets

much better than when encumbered with a mortal body, hard to carry about, and liable to pain, disease and all sorts of accidents, —to be drowned at sea, crushed by an earthquake at Ischia, or to die of the cholera in Egypt. Yes; yet the bodily life must be worth living, or it would not be. It is a human instinct that a strong, healthy, prolonged life upon the earth is useful for the development of the spirit. It is for good, and not for evil, that the human spirit is joined to matter, by means of which we feel and think. So that we are not to despise our earth or its life, but wisely and lovingly make the most and the best of it,—giving the spirit the purest, strongest, healthiest envelopment and organism we can by all right living.

—::—

Here sanitary science joins itself to spirituality—to morals and religion. Here is the union of the lingual synonyms of health and holiness. Herein cleanliness is akin to godliness. Here is the reason why we should breathe pure air, drink pure water, and live upon the purest food our beautiful earth produces. This is why Adam and Eve were placed in a garden, and why every home should be the centre of an earthly paradise of fruits and flowers.

—::—

No, we have no quarrel with reincarnations, and are ready for as many as may be needful for the spirit's growth, purification, and perfection. For choice and variety we might prefer some other planet—Mars, Jupiter, or Saturn, for example, older and farther along. But we are ready to take what is best for us, and go back if need be to Mercury. We believe all natural lives are worth living, and that it is our duty to make them more worthful and more enjoyable, as far as we can, for ourselves, and for all our fellow travellers in the great journey from the present to the future.

—::—

That such is the common, natural, instinctive feeling is shown by the law against suicide—the general horror of suicide—the eagerness of juries to find, and their readiness to accept, evidence of insanity in cases of self-murder. If it were not so—if life were not worth living, if man did not survive the death of the body, and life were not a necessary process of spirit development, why should not every one discontented with his lot take the readiest and easiest mode of getting out of it? Drowning is an easy death, hanging is instant and painless, opium, prussic acid, electricity offer us ready means of "painless extinction." When suicide is

so easy, the fact that so many live on is proof that life is natural, and that even in its lowest conditions it is still felt to be desirable.

—::—

Luxury, and sport, and war violate the instinctive love of life, and are all crimes against nature. Human selfishness and avarice shorten the earth-lives of millions, and render them miserable and debasing. We may well conceive of retributive reincarnations, in which slave-drivers should be driven, hunters be hunted, and oppressors oppressed. Or the Infinite Wisdom may have a more perfect way. We may, at all events, hope and believe that in a world which, with all its evils and imperfections, has so much of beauty and goodness, there will be continual progress and increase of happiness.

—::—

Now comes a very large ? Space is infinite: eternity is endless: but with the possibility of perfect being how can there be eternal progress? Progressive development supposes imperfection as long as it lasts. Perfection is the end of progress. The infinite is necessarily the inconceivable—the unthinkable. Enough for us to know that we have before us eternal life and infinite sources of wisdom, love, and that perfected being which must be perfect bliss. We may hope that our mental powers will expand with the problems we must grapple; we may believe that it will require an eternity for us to know and enjoy a universe whose elements are infinite space, infinite duration, with infinite power, wisdom, and beneficence.

—::—

Considering the account given in M. A. (Oxon.)'s *Spirit-Teachings* of the condition of low, selfish, sensual spirits, banded together to oppose the reformatory efforts of the pure and good, one cannot help wondering whether they have the same reformatory agencies over there—temperance societies, Bands of Hope, Moodys and Sankeys, Spurgeons, Salvation Armies? Are the Sir Wilfrids making incessant and multitudinous jokes in favour of local option? The popular notion is, that all our friends and relations, and other good people, are sitting on rainbow-tinted clouds in long white robes, playing on harps and singing hallelujahs, while the other sort are in "another place," and not so pleasantly situated. As a matter of fact, our friends, though able to satisfy us of their identity, and to demonstrate their continued existence, do not find it easy, if possible, to give us any clear idea of their conditions.

"We still live—you will join us soon and live our life. It is a life of continual progress and of great happiness. We help you all we can. We come to you when we have the necessary conditions and try to impress you when we fail to produce visible or tangible manifestations." These are the substance of many spirit communications. "Be good, and you will be happy," covers the ground of their teaching. Help others and you will be helped. Kindness, forgiveness, unselfishness, faith, hope, and charity, are the constant teachings of the spirit-world. No doubt the character of the medium may determine the status of the manifesting spirit. Like seeks like—still there are so few available mediums, and there is so strong a desire on the part of many spirits to demonstrate the fact of their existence, that high and pure spirits not unfrequently make such use as they can of very imperfect mediums—much as we write letters or send telegraphic messages to our friends, without very much considering the moral character of the postmen or telegraphic operators.

—::—

"Spiritualists do not care for so much of the phenomenal," we are told. "They want more of the philosophy." We hope they may get it. But it is a scarce article anywhere. Things are plentiful, but who can tell us much about the "how" or the "why" of all the multitude of things about us? One reason for wishing to exist forever is, that we may have time, or an eternity, to learn the infinite number of things of which we are now utterly—and if this life were all—hopelessly ignorant.

—::—

There are two things which make life worth living—to *know* and to *love*. Each means work, and help, and infinite enjoyment. To come into a universe of which we know so little—to be one of a vast community, in which there must be so many we could love, if we had but time and opportunity; and then to die out of both, without knowledge or love, is inconceivably dreadful. Here is the horror of annihilation. Men believe in the great hereafter because they must. It is a necessity of their mental and moral constitution. As the philosopher, Fourier, stated it—"Attractions are proportional to destinies." Every real want must be satisfied. Man's greatest want is immortality. —::—

Dr. Nichols has promised to give a lecture at the London Spiritual Lyceum, Cavendish Rooms, Sunday evening, September

9th, on "Ghosts I have got acquainted with." As this will be simply a matter-of-fact relation of personal observations and experiences, it will not be novel, and may not be very interesting, to Spiritualists, who may do well to give up their seats to any outsiders they can induce to attend.

—::—

From New England to California American Spiritualist papers are discussing the propriety of paying mediums. It seems to us that a very simple bit of equity ought to settle the question. What right have I to take the time—time which is money, time which is a portion of life—without giving an equivalent. The preacher, the physician, the lawyer, the judge, the hangman are all paid for time and labour. The street musician relies upon the natural instinct of human justice to get his living for his work. It may be held that the medium, like the minister, the lawyer, or the physician, should not demand pay. Nevertheless, and all the more, the free gift, the spontaneous *honorarium* is his right as with the others, and should be forthcoming.

—::—

Time for time—service for service—is the rule of life. No doubt there are sacred things which must not be tainted with purchase, nor have even the appearance of being made merchandise. A medium should not be mercenary more than a lover or a priest. No more should a physician or a surgeon. A man who plunges into the water to save a child from drowning does not risk his life for money, but if such a man were in need, the mother whose child he had saved would find some way of showing that she was grateful. Our idea is that all services for which men do not like to ask payment should be, of all others, most generously rewarded.

—::—

"Adah Menken was there," says Lord Adare in his account of a séance at Ashley House. Poor Adah! how seldom she is mentioned now! How clever and how good she was very few knew, but some of the best men and women appreciated and loved her. Charles Dickens gave her permission to dedicate her poems to him, and they were good enough, had she occupied a different position, to have given her fame. She was a true poet, and essentially a good woman.